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CONTENTS

COVER — A Hawaiian Scene

EDITOR'S FOREWORD — 177

WORLD WINDOW — 183

ARTICLES

HAWAII—GEM OF THE PACIFIC. By Rev. Brewer Eddy, D.D. — 179

HAWAIIAN REFLECTIONS — 182

THE PHILIPPINES AND THE FATE OF THE WORLD. By Rev. Frank C. Laubach, PH.D., of Manila — 186

THE EMPRESS OF JAPAN VISITS THE DOSHISHA GIRLS' COLLEGE — 188

CHINESE CONTRASTS. By Miss Florence Sutton, British Y. W. C. A. Secretary — 189

A SILVER JUBILEE IN CEYLON — 190

A BULLY-BEEF-TIN SCHOOL — 192

HEIRS OF AGES OF SUPERSTITION. By Mrs. Elizabeth Ennis of Sachikela, West Africa — 195

A MAN FROM THE LORD. A story. By Miss Grace H. Knapp — 196

THE KOBE COLLEGE GIRL CONSIDERS CHRISTIANITY. By President Charlotte B. DeForest of Japan — 198

THE LABORATORY METHOD APPLIED TO TRAINING CHRISTIAN LEADERS. By Rev. Ernest Pye, Dean of School of Religion, Constantinople — 199

SO OUR MISSIONARIES WRITE — 200

HOME BASE — 202

MISSIONARY PERSONALIA — 211

THE BOOKSHELF — 212

MISSION NEWS — 218

THE CHRONICLE — 222

ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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EDITOR'S FOREWORD

A PICTORIAL number is "good business" now and then. But it is more: it has a unique cultural value. Pictures catch the eye, arrest attention, drive home a truth, and often inspire "him who runs" with renewed purpose.

THE educative influence of a number like this need not be small. No one, we hope, can glance through these pages without realizing that our Christian missionary work is worldwide in its scope, and powerful in its effect.

WHAT would this world movement of ours be without a magazine that, telling the story of the Kingdom in foreign lands, feeds idealism, helps create the international mind, fires men with enthusiasm for a big task, and puts behind the Boards a growing body of intelligent, aggressive workers? It has had and still has its place.

PROBABLY at Easter more than at any other season of the year our thoughts turn away from the denominational machinery we are setting up, to the soul of the thing. Our spirits cry out for refreshment and for more motive power. Gaining moral incentive is our business right now. Reorganizations, amalgamations and mergers, promotional programs, financial drives, and the like—such are on the docket and will have to be considered in due time, but just at present we feel the urge of LIFE. The rattle and roar of the wheels, the hammering of the machinists, the orderings of our leaders—they pass out of hearing, for the time being. We take refuge in this season of spiritual refreshment.

A BISHOP of the Protestant Episcopal Church recently made the statement that he was heartily "tired of all this talk about maximum efficiency" and that he was "glad that God so loved the world that He gave His only begotten Son to save the world, and not an executive secretary." He was feeling the effect of the Lenten season.

THE new World Service Commission of the Methodist Episcopal Church has resolved that after this year Easter shall be devoted wholly to emphasis on distinctively spiritual matters and not, as heretofore, to the raising of benevolent budgets. Our Methodist friends are under the spell of the Easter spirit.

JOHN R. MOTT, one of the greatest organizing minds of the century, in a letter to one of our number, says that "with sincerity and humiliation we must all concede that the churches as a whole are not relying adequately upon spiritual motives and spiritual power." It is his conviction that "our plans and activities are governed all too much by our visible human resources and not sufficiently by our limitless spiritual resources." He in substance points to Easter and its possibilities.

SUCH statements are in line with the thought of many within our own Board circles. We would adopt, would we not, without change the remarks of Dr. Shepherd Knapp, Chairman of the Prudential Committee, who recently said: "Not that we need business methods less, but that we need spiritual incentives more. We cannot have too much of the former; we have too little of the latter." So let us go apart awhile for spiritual renewal.

FROM THE CLIFFS ABOVE PALI AT HONOLULU

Photo by Emerson

Gray-green pineapple fields in the plain below contrast with the dusky shadows of the mountains and with the distant surf breaking over coral reefs and against gigantic crags

HAWAII,—GEM OF THE PACIFIC

By BREWER EDDY

"HAWAII, Gem of the Pacific," is rightly named. Every tourist, or Kamaaina, or old settler, bears witness in his heart. Behind the modern city with its banks, department stores, and factories, lies the beauty of flower, field, and valley against the beetling cliffs of volcanic ranges.

These seven Islands were lifted seven miles above the ancient ocean floor of the mid-Pacific; and today they compose America's strong point, our advanced post—a veritable "Crossroads of the Pacific."

Industrial prosperity has risen like a tide in these recent years. The sugar crop last year was reported sold for seventy-eight million dollars, and the pineapples for thirty-six millions.

The Hawaiian people are the best of all the Polynesian races, descended from the Maori race in New Zealand. Their forefathers must have crossed two thousand miles of open ocean in the dug-out trunks of trees, kept afloat by their outriggers. Crossing the plains in the days of the buffalo was nothing to this epic journey over the trackless waves. Here the Spaniards found them in 1555. Here Captain Cook was murdered on the beach during our Revolutionary War. Here the missionaries landed in 1819 after a journey of one hundred and fifty-seven days in the famous brig *Thaddeus*.

A provisional government of white men, after long patience and some persecution, took over the Islands in 1893, and they were annexed to the United States in 1897.

During a visit to these Islands two most interesting problems confront one. The first has to do with the relation of the missionary to the modern prosperity of this land, and the second, with the tangled race relationships that are finding their solution in the Christian spirit of brotherhood in the Islands.

I. THE MISSIONARY AND HIS RESULTS

The first band sent out in 1819 by the American Board numbered nineteen persons, including children. There were two ordained missionaries, both enrolled now on the lists of fame—Hiram Bingham and Asa Thurston. There were two teachers, an expert carpenter, a stone mason, and a trained farmer. Evidently the American Board meant to teach a practical Christian civilization, not limiting its Gospel message to what could be spoken with the lips.

When this little band set sail, Dr. Worcester, the venerable secretary of the American Board, said to them: "Your views are not to be limited to a low, narrow scale; but you are to open your hearts wide and set your mark high. You are to aim at nothing short of covering these Islands with fruitful fields and pleasant dwellings and schools and churches, and of raising up the whole people to an elevated state of Christian civilization."

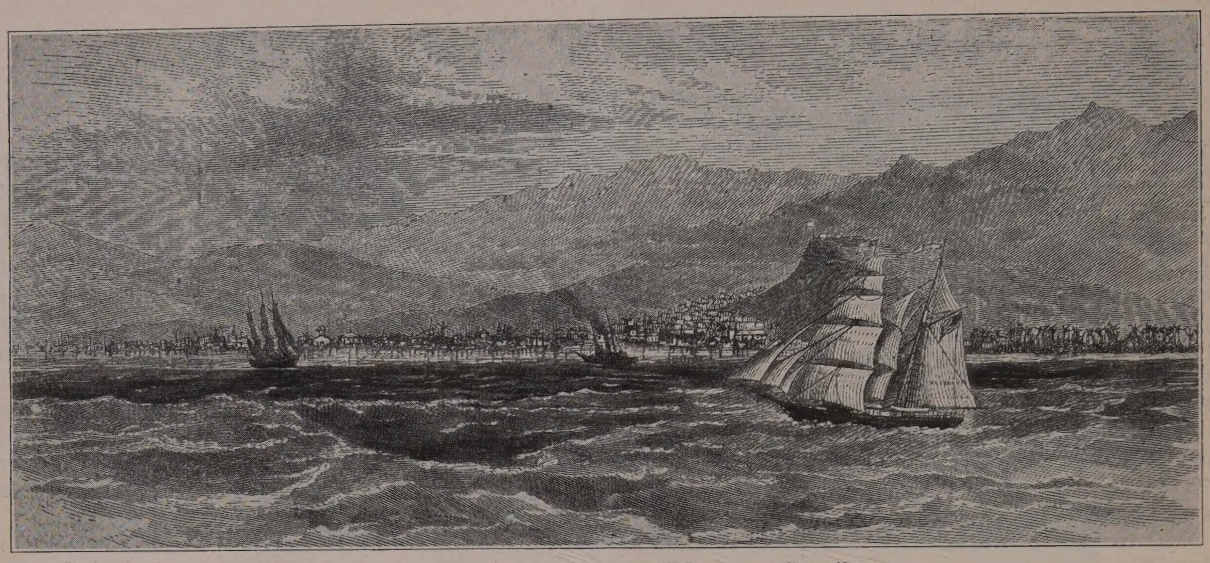
No missionaries were ever so fortunate in their initiation of Christian work. The old religion was dying out. The leaders in the Islands had been looking for new gods for a year. The High Priest himself set the stack of collected gods on fire with his own hand. The missionaries never had to worry about church attendance, or needed a truant officer. The schools were filled from the time they were opened. In the first two decades the story reads like that of a continuous revival. The whole Hawaiian race seemed to give itself in earnest to the development of a new religion. Church members poured in after months of careful training and testing.

In forty years the Islands were considered Christianized. The leaders of that people had developed moral character, and the churches were eager to support the missionaries who would remain. A wise constitution and a clear body of laws had been developed. Industries had made a beginning. The Hawaiians were never cannibals, and were always the noblest, finest race of the Pacific Islands, needing only leadership to develop their very remarkable qualities.

The American Board withdrew and handed over its workers to a well-organized group of independent churches, that through the years developed a missionary motive and organization which today as "The Hawaiian Board" has a budget of $125,000 a year, aiding sixty-four Hawaiian churches, seventeen Japanese churches, eight Chinese, and five Filipino, and is doing a most efficient and thorough job of Christianization.

This record makes the "Sandwich Islands," as they used to be called, the finest missionary story on the page. It is easy to say that the modern prosperity and civilization out yonder have all resulted from the foundation work of the early missionaries. But this little question arises—could the same thing be done in other mission fields? And the answer must be in the negative. Here we have had a combination of two ideal elements: the spirit of Christ expressed in the devotion of the missionaries, transforming the hearts of these people, well prepared and favorably disposed toward the Gospel; and we have had the ingenuity and the restless energy of the American business mind, which has accounted for the flow of wealth and creation of prosperity in the Islands.

This combination of the Gospel of Christ and American ingenuity and energy is what this world needs today for its transformation in many, many fields. The two together make a strong team. Back of that great city of Honolulu is the finest kind of moral idealism. There is no "red light" district in the city, despite 15,000 soldiers and 10,000 sailors nearby. The Sunday is well observed. More than any city on the mainland Honolulu reveals moral



HONOLULU AND THE OLD "MORNING STAR"

This picture of the Sandwich Islands and the Gospel ship of the American Board appeared in the July, 1867, number of the "Missionary Herald"

earnestness, great benevolence on the part of the people of wealth, and the ever-present spirit of those heroic missionaries who laid the foundations of this pleasant scene. Missions pay if you judge the results from Hawaii in forty years of investment by that little group of earnest folk from the churches of New England, and now "The Gem of the Pacific"!

To a less degree the investments we are now making in other lands will bring about industrial development and prosperity, quicken the streams of civilized thought and of progress, and develop a world sense of partnership. All this is true; it is true in China; it is true in Africa; and it certainly was true in Hawaii.

II. THE PROBLEM OF THE RACES

The problem of the races engages every thoughtful visitor to the Islands. The whites number 35,000; the Filipinos, 36,000; the Portuguese, 26,000; the Chinese, 23,700; the Hawaiians, 21,500; the Hawaiian mixed race, 20,000; and the Japanese, 125,000. Yet none of the leaders today are apprehensive about Japanese domination, or about any attempt to undermine America's influence here in the mid-Pacific. The Japanese Consul General, Mr. Yamasaki, frankly says that Japan has more to win from the confidence and friendship of America than from any other nation. This fact makes it wise for Japan to meet America's desires here in our new land. On December 1, 1924, the new law went into effect, and Japan takes its hands entirely off the thousands of boys and girls born of Japanese parents in the Islands.

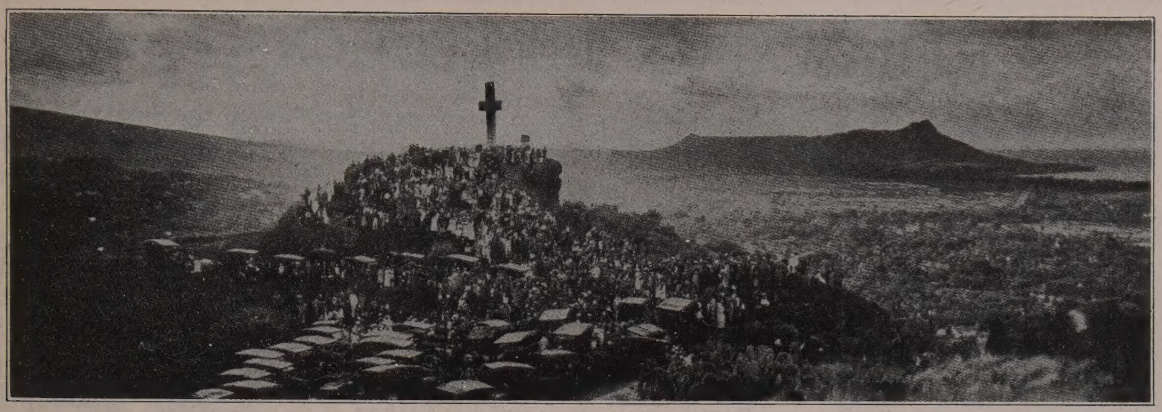
"The Language Schools" have constituted a problem. All children were compelled by law to attend English schools from nine to two. But the Japanese Language Schools, frequently taught by Buddhist priests, held session from eight to nine and from two to four. Last year a new law established qualifications for teachers which could not be met by any one who was not loyal to the entire Americanization plan. Most of the Japanese schools have disappeared. A few are carrying litigation to the Supreme Court.

The youth in those schools out there are the equal in keenness of mind, in highest patriotism, in loyalty to the flag and our country, of any groups the writer has ever faced. Here is a company of eighty keen young Chinese boys and girls, ranging from high school age through college. "How many of you speak English better than Chinese?" Every hand goes up. "How many are to be American citizens?" Every hand goes up. "How many are full-blooded Chinese in origin?" Every hand goes up. They impress one with their eagerness and Christian purpose and loyalty to America. Many are losing touch with their parents because they are forgetting their Chinese language and are American to the heart.

There is a group of Japanese young folks—every one will be a voter; every one will be absorbed without difficulty into the business life of America. They are drifting to the mainland, well educated, ready to engage in any line of business. But their standards of living will be high and they will bring a valuable element into the life of the country.

Hawaii is one side of the story of the races. California presents the other side of apprehension, and sometimes of purposed propaganda. Our "Melting Pot" is out there in the Pacific. Apparently the process is not feared by the leaders, and the prospects are as bright as the high hopes of those who love America.

The idealist finds firm ground for his confidence out there. It seems wise and well to treat Japan with courtesy, with understanding, and with

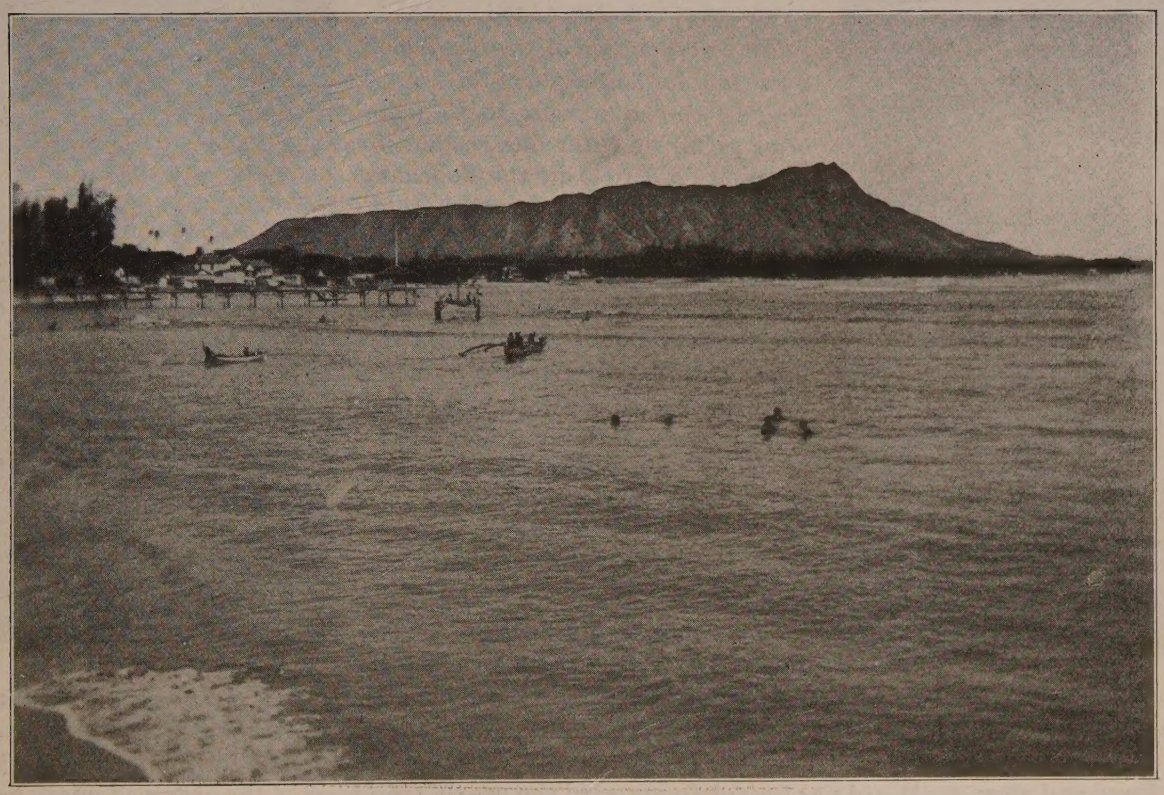


EASTER SUNRISE SERVICE

On the crest of Punchbowl—an extinct volcanic cone just back of Honolulu, formerly known as Pun-waina, the hill of sacrifice. Human sacrifices were offered in olden times on the spot where the cross is standing.
(From "The Human Side of Hawaii," by Albert W. Palmer.)

confidence. The process of Americanization seems not to be futile, but to exalt the sense of brotherhood and the spirit of Christian purpose that should underlie America's contact with every land through its Christian missionaries.

The Central Union Church holds the key of the future of this race problem more than does any other institution. In its beautiful surroundings, with its fourteen hundred members, it centers the wealth and moral power of the Island group. It has vision, patriotism, and good will. Its influence is on the side of justice and coöperation. The employers of labor listed in its membership are fair and just in their treatment of the more ignorant laboring classes of other races. There is a widespread desire to find a Christian solution for every problem that must arise. A deep conviction exists that to keep Hawaii true to our best American ideals it is fundamentally necessary to keep Hawaii Christian.



DIAMOND HEAD AND WAIKIKI BEACH, HONOLULU

Canoes with their outriggers, happy swimmers, an opal sea in midwinter!
Aloha nui loa!

HAWAIIAN REFLECTIONS

SOME ninety years ago the American Board sent two missionary families to the Sandwich Islands. Today we catch some reflections from what was planted there. On March 10, 1925, the Board received two generous gifts of substantial amounts, to be repeated annually, from capital funds established by two sons and a daughter of these devoted missionaries.

We learn through letters that Mr. George N. Wilcox of Lihue has established a Pension Fund for the old age and disability of all the unordained missionaries of the American Board, in memory of his father and mother, Mr. Abner and Lucy Hart Wilcox, who were unordained teachers under the Board in the Sandwich Islands at Hilo and Waioli from 1837 to 1869.

Mr. and Mrs. Samuel W. Wilcox, we also learn, have established a Pension Fund for the old age and disability of the ordained missionaries of the American Board, 127 in number, in the name of the parents of Mrs. Wilcox, Rev. David Belden and Sarah Joiner Lyman, ordained missionaries at Hilo from 1832 to 1884-5.

For a description of the old Waioli home and for a glimpse of these good friends who have made these memorial gifts, we refer our readers to Dr. Eddy's article in the February number of the *Missionary Herald.*

What these gifts mean to the missionaries, as well as to their many friends throughout the world, cannot be expressed. The gifts from these children of American Board missionaries in Hawaii will bring untold blessing to the missionaries of today and tomorrow, releasing them from anxiety regarding the future and thus providing new energy for even better service upon the field.

The ordained missionaries of the Board are on the same basis as the home ministry; now through the assistance of the fund provided by Mr. and Mrs. Samuel Wilcox, the Board will be relieved of its share of the yearly premiums. The unordained missionaries can receive nothing from the Pilgrim Fund, and therefore the gift of Mr. George Wilcox will do for them what the Memorial Fund and what the Board has been doing toward the yearly premiums of the ordained missionaries.

Thus, the meeting of personal needs of disabled and retired missionaries forever fitly crowns the personal integrity and business success of two devoted sons of early missionaries.

THE WORLD WINDOW

A New American Board

The Catholic Church in the United States is organizing an American Board of Catholic Missions. The plan, authorized a few days ago by the hierarchy, is a final step in putting Catholic affairs upon a sound administrative and business basis. Two or three years ago a welfare conference was formed, and later national councils of Catholic men, and the same of women. The new board will bring under one head the missionary efforts, together with the great federations of volunteer organizations. In the main, the Catholic system now is like those of other great religious bodies, even to the employment in some cases of identical names. Some years ago a Catholic extension society was founded in Chicago. Its success has been marked, and it is to be employed as the organization through which the new board is to function. Following the Chicago venture came one for foreign missions, fostered largely from New York. That work also has grown rapidly. Part of the new work to be entered upon, it is said, is in behalf of the thousands of Mexicans who come into the United States. Very great need is said to exist for Spanish-speaking priests.

Across Africa in an Auto

The *New York Times* announces that the French automobile mission, which set out from Konakry early last December to cross the African continent from west to east, reached Massawa, on the Red Sea, February 20. The achievement, it is announced, was carried out in an ordinary motor car with a ten-horsepower engine, with no preparation on the route, and no gasoline depots organized. Two cars left Konakry, but one stuck in the marshy ground near Lake Chad and was abandoned, while the second proceeded alone over what probably was the most difficult part of the journey. The loss of the car, however, necessitated a change in the itinerary. The plan to cross Abyssinia was given up and the easier road via Khartum was followed.

New Palestine

Official returns show that 11,851 Jews—4,573 men, 3,836 women, and 3,442 children—entered Palestine as immigrants during the twelve months ending December 31. During the same period Jewish emigrants numbered 2,037. The net increase of population through immigration during the year was 9,814; the corresponding increase in 1923 was 3,788. In recent months the immigration was somewhat changed in character, a large proportion of those entering the country being people with means. A substantial number are already founding new industries, the others being heavily absorbed into the labor market, with the result that there is for the present practically no unemployment among the Jewish population.

John Dewey on Turkey

In an address before the Twentieth Century Club of Boston, Columbia's famous teacher gave his impressions of Turkey, where he had been in consultation with the Angora authorities over the development of their system of schools. The greatest change Dr. Dewey noticed was in the status of women. In Constantinople not more than 1 per cent of the women wore the veil when appearing in public as against 10 per cent in 1921 and 90 per cent in 1919. The age-long Oriental tradition of the seclusion of women is a thing of the past. Today there are almost as many schools for girls as for boys, and fully half the teachers are women. Fifteen years ago there was not a school for women among the Turks. It has been decided to make the national university co-educational. Women are being appointed to Government positions. Dr. Dewey was also impressed by the part played by the intellectual classes in bringing about the reforms, and by the impartiality and courage of the Government in suppressing some 300 Moslem schools, at the time of complete separation of church and state. He is of the opinion that we have seen the worst of the Government opposition to American schools; that from the first the severely restrictive measures were aimed not so much at our American institutions as at the French. Continuing to work loyally under the new regulations, our schools should enjoy increasing patronage and exert a needed influence. He sees small prospect of Moslems turning to Christianity.

Moslem Arrayed against Christian

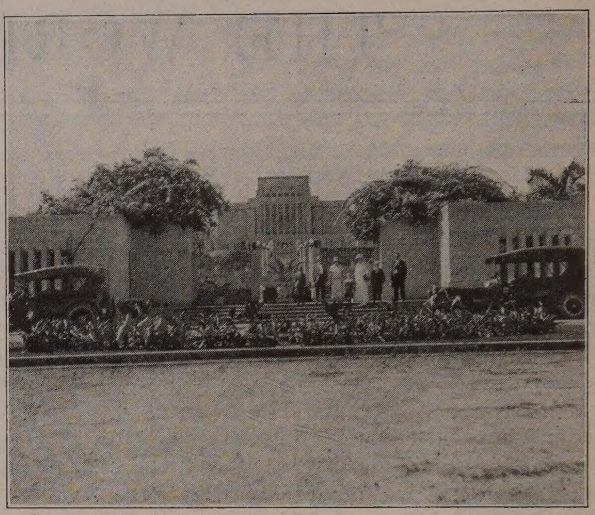
"The whole of Christendom faces the whole of the Moslem world in the open. Christianity and Islamism face each other as rivals for world dominion. Compromise is impossible." Thus the Rev. Dr. Samuel M. Zwemer of Cairo, Egypt, an authority on the Moslem world, summed up present conditions before the fourth quadrennial meeting of the Federal Council of Churches. "The missionary faces new and startling conditions in Mohammedan lands. Islam has entered a new world," he explained. "Islam challenges America and Europe by the activity of its propaganda. Paganism in Africa is crumbling, but Mohammedanism contests with Christianity for supremacy in that continent."

Accessibility to Christianity

On the other hand, Dr. Zwemer pointed out that Mohammedanism is open to Christianity as never before and the Christian Church faces a supreme opportunity. As one instance of changed conditions, he declared that the Koran has been translated into forty languages and can be bought in sections as phonograph records in Cairo and Calcutta. "A desperate struggle," he declared, "is taking place between the progressives and the reactionaries in Mohammedan lands. Today we witness the remnants of the old Turkish Empire, Arabia, Mesopotamia, Egypt, Palestine, struggling in the throes of a new nationalism, eager for democracy, and none bold or strong enough to save the Caliphate when the Turks themselves abolished the office and deported the last Ottoman Caliph. Turkey has isolated herself not only from the rest of Islam by her recent action, but she has also thrown down the challenge to educated Mohammedans everywhere to separate church and state, to substitute nationalism for Pan-Islamic ideals. Of the population of the Moslem world, which numbers 234,314,989 persons, we find that no less than four-fifths are now increasingly accessible to every method of missionary approach. In some lands where work is hindered or prevented by Government the people themselves would welcome Christian missionaries if the restrictions were removed."

Servants of India

In view of the increasing prominence of the Society known as the Servants of India as an agency of reform, we are glad to have these facts from the *Gonda News:* "The prospectus of the Society states that the Society would train men prepared to devote their lives to the cause of the country in a religious spirit and will seek to promote by all constitutional means the national interests of the Indian people. The members were to direct their efforts principally towards creating among the people by example and by precept a deep love for the motherland, seeking its highest fulfillment in service and sacrifice; organizing the work of political education and agitation, basing it on a careful study of public questions and strengthening generally the public life of the country; promoting relations of cordial good will and coöperation among the different communities; assisting the educational movements, especially those for the education of the women; education of backward classes and industrial and scientific education; helping forward the industrial development of the country; and the elevation of the depressed classes. . . . Every member is pledged to make the country his first thought, to seek no personal advantage, to regard all Indians as brothers, to be content with such provision for himself and his family as the Society may be able to make, and to devote no part of his energies to earning money for himself, to lead a pure personal life, and to engage in no personal quarrel with any one."



The Mormon Temple on Oahu

The Mormons claim 14,000 members, chiefly Hawaiians, more than all the Protestant churches combined. They have fifty missionaries in the islands.

Mr. Charles S. Bates, of the Prudential Committee, and the Eddy family are on the steps in front of the Temple.

Polygamy and Stagnation

The action of the Turkish Parliamentary Commission, recommending the prohibition of polygamy, brings this comment from a London paper: "The harem, indeed, can only endure in conditions which forbid advance. It belongs to a set of ideas incompatible with the high nervous and intellectual development which is the necessary basis of a rich, varied, and enterprising civilization. The character of a race is chiefly determined by the character of its women. The child gains its earliest and most abiding impressions from its mother, or from the woman who stands to it in a quasi-maternal relation; and the harem mother is, by the nature of things, little fitted to give her offspring the early training which disposes it to vigour of mind and character. The proverbial stagnation of great polygamous communities is the natural result of a system which sets the strictest limits to the intellectual and moral development of its females."

A Buddhist Messiah

Dr. A. H. Henderson, writing in *World Dominion* concerning the Shan States in Burmah, says: "Among the Buddhist Shans and large numbers of the Hill people there is eager expectation of a coming saviour. This belief of the Shans is founded on statements contained in their Buddhist literature. There is a coming Saviour, Aremetaya, and no figure in all their religious horizon more quickly rouses their interest than he. Found in one of their books regarding him is the verse from Isaiah concerning Jesus: 'Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain,'

and they expect Aremetaya literally to fulfill this prophecy when he comes. Often as we preach of Jesus there comes the eager question, 'Is he Aremetaya?' and the very name lends a hidden force to the question and depth to the answer. *Areyah* translated means 'A holy one,' while *Myetta* is the word for love."

Disaster to Diplomacy

"The Japanese exclusion act was an international disaster of the first magnitude; a disaster to American diplomacy in the Far East; a disaster to religion and effective work of our American churches in Japan," said the former ambassador to Japan, Cyrus E. Woods, describing in a letter to the Federal Council of Churches the recent immigration act of Congress as it applied to Japan. Urging that Japan be placed on a quota basis, the same as the other nations of the world, the former ambassador declared that this would admit, at the most, 150 Japanese annually, and yet would win back the friendship of that nation.

World's Greatest Problem

Basil Mathews, in his "Clash of Color," makes startling statements regarding the race problem in the British Empire and throughout the Caucasian areas of the world generally. He considers this to be the world problem of the present century, "the supreme feature in the world landscape today, which lies right across the path of the onward trek of mankind." This problem looms large in France, in Russia, and largest of all, in the British Empire. Of every seven people under the British flag, six are colored. "We live in an age of unprecedented white hegemony. The figures are staggering. There are on the earth some fifty-three million square miles of habitable land surface. Of those miles forty-seven million are under white dominance—or nearly nine-tenths of the whole habitable area of the world. Of the remaining six million square miles, over four million square miles are ruled by the yellow races." Mr. Mathews thinks the solution is to be found in cultivating a "team spirit" among the people of different races.

A Group of Pastors on Hawaii

Here are Japanese, Korean, Chinese, Hawaiian and Caucasian ministers of the Gospel on that island. Third from the right (rear) is Rev. Peter E. Huyler of Hilo. Second from the left is Rev. Theodore C. Williams of Kohala.

THE PHILIPPINES AND THE FATE OF THE WORLD

By FRANK C. LAUBACH

Dr. Laubach is the senior member of the American Board's mission to the Philippines. He reached the field in 1915 and at once became an outstanding leader among the people of the Islands. Perhaps no one has had a better chance to know the mind of the younger idealistic element in the nation, if we may so designate the Philippines. No one can read this article without noting how completely a missionary can identify himself with the people to whom he ministers. We cannot agree with all that Dr. Laubach says, but we know that he is honest in his assertions.

The article is taken from his new book, "The People of the Philippines," published by the George H. Doran Company, New York. We print a review in our "Bookshelf."

Dr. Laubach is the foreign missionary of the Congregational Church of Upper Montclair, N. J.

FOR the first time in history the four greatest streams of civilization the world has known—Northern and Southern Asia and Northern and Southern Europe—have merged in one nation. The Filipino nation is therefore historically in a position such as no nation has before enjoyed to be, as President Osias of the University here, says, "an agency for the harmonizing of the cultures and civilizations of the East and of the West." The Filipinos are in a position to be, and many of them are today, the most cosmopolitan people on earth. White men may be cosmopolitan so far as the white race is concerned; Chinese may be cosmopolitan so far as the Orientals are concerned; but who save a Filipino can feel equally at home in a palace in Peking, in the White House in Washington, or in a salon of Paris? Few Filipinos have become such masters of the English language as yet that they can bend it to their wills as President Osias can. They know better than they can say. But the day is at hand when there will be multitudes of Filipino men and women, now in school laboriously building for themselves an effective vocabulary, who will hold up to the world a portrait of herself such as she never saw before. It would be surprising if some of the great international prophets of the future, men able to analyze and to disentangle the intricacies of world affairs, should not come from the Philippines. . . .

When one looks ahead fifty years and attempts to forecast the nations of Asia as they will be at that time, it is perfectly certain that China will still be largely non-Christian, that Japan will be non-Christian, that India will be non-Christian; and in the meantime the Filipino nation will have progressed in Christian vision and in organization so far that she will be the only logical nation to assume the leadership in Orientalizing Christianity. . . .

The Filipinos are the people, and perhaps the only people, of Asia who are in a position to re-Orientalize Christianity. The Hindus are very religious, but theirs is a religion of despair, of stagnation, blind to the needs of life, impractical, personality-destroying, deadening—and Christ was the opposite of all of these things. China, on the other hand, is practical, meticulously careful for the concerns of this life, bending her soul to material things, profound in business and philosophy, but disappointingly shallow and unresponsive to the things of the spirit. The Filipinos combine an intense interest in this world with a marvellous appreciation of spiritual truth. They combine the potentialities of both the Chinese and the Indians. They have revealed these potentialities in spite of the centuries of repression which they endured under the heel of Spain. This book has attempted to reveal how their spiritual genius is bursting into blossom, now that their hour has come! They are going to work out for the Far East a simplified, beautified conception of the spirit of Jesus Christ—they will help the Kingdom of God to throw off its European garb, and take

DR. LAUBACH AND SOME FILIPINO COMRADES

Behind them is the trunk of one of Mindanao's giant trees

upon itself once more the Oriental dress in which it began its career.

Not only *can* the Filipinos do this; in a few years it may become plain that they *must* do it. The cleavage between the races seems, unhappily, to be growing wider. Asia will not always submit to dictation from Europe or America. She will listen to those who understand her heart, and who do not, at every step, do violence to her sensibilities. The day has, indeed, already arrived when the multitudes of Orientals will listen to Christianity only from Oriental lips. A considerable number of requests have come from various colleges in China for Filipinos to come and teach subjects which have hitherto been taught by Americans, because it is felt that Filipinos will prove more popular as instructors than white persons could be. . . .

Why should not literally thousands of Filipino men and women be called to the continent of Asia a few years hence, to lecture, to advise as experts, to help work out for churches the religious and ethical problems of the continent? Why should not delegates come to the Philippines from every nation of Asia to learn how these Islands have applied Christianity to modern problems? And why should not a saner, higher, and more serviceable interpretation of Christ than this age, at least, has seen—why should not this take place in the land which could give birth to Rizal? When this vision shall have become general, thousands of young men, fired by the dual motive of patriotism and religion, will fling themselves with splendid abandon into the task of making the spiritual preparation needful for their high leadership.

The Student Volunteer Band is hard at work making this vision more general, and issuing a challenge for volunteers to help it come true. Judge Camus said that he prayed God that he might "see the day when Filipinos would be going to the continent of Asia, as American missionaries are now doing." And President Osias is preaching the doctrine that the Filipinos, if they "but have the persistence, determination, and perseverance, may place the Philippines in the vanguard of Oriental nations in matters cultural, æsthetic, and spiritual. And it is within the realm of possibility for us to assume a position of unquestioned leadership among the Malayan races." Especially true is this last sentence. Filipinos ought to go to the Moslem lands to the south and tell those bitter enemies of Christianity that Christian and Moslem Filipinos love each other as brothers, and have learned to sit in unity in the same legislative halls and the same schools.

All that is an ultimate goal. There is something which must be done before the other can happen. The Filipinos should first become wholly independent of foreign financial support and develop an initiative which will render foreign control needless. They should send missionaries to the Islands of Mindoro, Mindanao, Sulu, and Palawan, and to the mountains of Luzon, to evangelize the non-Christians. Already this part of the program has gone beyond the stage of agitation. Domestic missionary societies of the majority of the communions are supporting one or more missionaries among the mountain peoples. Mr. Godofredo Diwa works among the Negritos for the Methodist Domestic Missionary Society. Rev. Juan Abakan is supported in Mindoro by the Presbyterian Domestic Missionary Society. The *Timpuyod Misionero* (Missionary Society) of the United Brethren receives half of its income from the Filipino churches and half from the mission. It now supports Rev. H. M. Macagba, among the Benguet Igorots, and Rev. Juan Leones and four deaconesses, among the Kalingas. A United Missionary Society is in process of formation for the evangelization of the mountain tribes of Mindanao. These are small beginnings, but the idea is spreading rapidly, and one may confidently predict the rapid transformation of the Philippines from a mission land to a missionary land.

But the chief concern of the Philippines is not, after all, how to send men and women abroad. The world is watching this nation. Her progress in education, government, engineering, economics, sanitation, literature, and social service, has excited universal admiration. She needs but the touch of flaming faith and blazing vision; and the vices which remain—cockpits, gambling, dishonesty, and the like—will wither and die like germs under the sunlight. What she *is* will speak louder than any propaganda she might launch. Nine hundred millions of Asiatic people are hanging over the bleachers of their great continent watching this fascinating experiment, to learn what bearing Christianity has upon making democratic institutions a success. Oriental democracies have thus far failed. The Filipinos need only succeed and Asia will turn to them, as men always turn to masters, to learn the secrets of Christianity and of democracy. But should the Philippines fail, then Asia might turn away from both Christianity and democracy. She would then learn from the Occident only science, militarism, hatred, and vengeance. Asia contains the majority of the human race. She will some day glorify or annihilate civilization. These are the critical years, deciding which fork that continent will choose.

DR. LAUBACH WAVES A GOOD-BY

Mrs. Laubach is behind her husband here, as she has ever been back of him in his missionary work in the Philippines.

THE EMPRESS OF JAPAN VISITS THE DOSHISHA GIRLS' COLLEGE

This article is made up from accounts of the event written by Miss Frances Parmelee and Mrs. Samuel C. Bartlett.

DECEMBER, 1924, will long be remembered in the Doshisha circle as the time of the visit of the Empress to the Girls' School. It was the first time that any member of the Imperial Family had visited a Christian school—indeed, not so very long ago no subject of Japan might look upon the face of a sovereign.

Great preparations were made far in advance for the event. All persons who were to come near

GATE TO DOSHISHA GIRLS' SCHOOL, KYOTO

her were given a medical examination. The American teachers had to go before their Consul to make affidavit they had never committed a crime; pupils were examined, to make sure that they harbored no dangerous thoughts. A representative from the palace selected a room in James Hall to be fitted up especially for Her Majesty; the halls and stairways had to be covered with thin white cloth; instructions from Imperial officials were received daily; guards were placed at the gate. When two cases of illness, one being typhoid fever, appeared among the day scholars during this period of preparation, the Empress was advised to defer her visit; but she replied that she had had typhoid once, was therefore immune, and wished to carry out her program. And later she graciously inquired after the welfare of these two girls.

At half-past nine on the morning of December 8 the Empress left the palace, with nineteen motors in her train, five mounted guards prancing around her car, gendarmes all about. The men students lined the streets leading from the palace to the campus. As the car passed by they bowed very low, and the effect was as if a gentle wind was passing over a field of tall grass. The girls were drawn up in long lines six deep inside the grounds, which were in festal array; a three-foot path of white sand had been freshly strewn before Her Majesty crossed to the chapel.

First of all came a reception in James Hall, where audiences were granted to President and Mrs. Ebina, Mrs. Neesima, Miss Matsuda, the Dean, Dr. Learned, and Miss Denton. The girls meanwhile took their places in the chapel—one thousand four hundred and seventy-seven students—with the teachers and a large number of alumnæ. The National Anthem was sung softly as the Empress entered and ascended the steps to the platform; then the hymn, "God Bless Our Native Land." Dr. Ebina read the Beatitudes and offered a short prayer, which was followed by the Gloria and the part-singing of a chorus in English. The program had been arranged as usual, to begin with Devotions. Some officials had suggested that these come later, but the Empress had answered, "All Christian schools *begin* with prayers." She remained standing throughout the service—a small figure in simple foreign dress, her face sweet, womanly, and youthful in spite of her more than forty years—followed the reading and singing closely, with the words in her hand, and bowed reverently during the prayer.

After prayers she visited individual classrooms and listened to recitations, one of these being by Mrs. Cobb's class, in English Literature, and another Mrs. Bartlett's class, in spoken English. She viewed the exhibits of sewing and art, the latter taught by Miss Seymour, who received a direct address of appreciation. She visited Domestic Science

GIRLS' DEPARTMENT, DOSHISHA

Hall, watched the process of making marble cake, made comments, and asked questions. Her Majesty's Chamberlain, formerly Governor of Kyoto, referred to the hard work Miss Denton had done with the Red Cross at the time of the Russo-Japanese War, then, waving his hand toward the fine new buildings, he added, "Miss Denton's friends gave the money for these."

Meanwhile the school and alumnæ waited in chapel and garden; twice the message came to them that the Empress wished to stay a little longer. After a visit of double the time planned for, the Empress left at one o'clock, passing out through the waiting lines of girl students, and carrying in her hand the red-leather-bound Bible and hymn book which had just been presented to her.

CHINESE CONTRASTS

From "A Study in Contrasts" by Florence Sutton, British Y. W. C. A. Secretary in Wuchang

PROGRESS in China—and that surely is the keynote to the students' thinking today—is not a straight, if difficult, road. It is a series of violent, dizzying zigzags. At one and the same moment one is confronted by a scene that might have come straight out of the fifteenth century and another that could not have been seen in the most advanced Western country a few years, possibly even a few months, ago.

Take the case of a girl brought up in a small country town, five days' journey by chair from the provincial capital. Her parents are considered quite advanced because they have not bound her feet and have allowed her to attend the primary day school. She proves to be a good student, and it is decided that she shall go to the city for further education. She travels by chair, twenty-five miles a day being considered good going, the beasts of burden being two men for her chair and another for her bedding-roll and bundle of clothes. She arrives in the city by this ancient means, and along the crowded main shopping thoroughfare, full of rickshas and chairs and heavily-laden coolies, comes a motor bicycle, slowly enough according to our ideas, but terrifying to any one who has never seen anything move faster than four miles an hour—except, perhaps, an infuriated water buffalo on the charge, and that is sufficiently terrifying.

Thus is our student introduced to the whole new world of travel-without-the-aid-of-man-power. In every main street she sees a sign, "public lightning words"; in her own home she had heard of "lightning messages," although she never had met anybody who had received one, but now it is explained to her that any one can pay a few coppers and have "lightning talk" with a friend at a distance, and there opens out before her another section of the world where communication does not rest on man-power: and yet all the while the streets are crowded with overburdened coolies, because in our city there are no carts and no beasts of burden except men or women or children.

Our student this first day is too much unaccustomed to the twentieth century to realize how one's mind is kept on the jump, from the fifteenth century to today, from tomorrow to B.C. First, there is a bookseller's, with all the wonderful new magazines containing articles on radio-telegraphy and divorce and disarmament, and translations from Dostoievski and Eucken and Rabindranath Tagore; and across the street is the ten-thousand-year-old method of communicating ideas—the professional story-teller, reciting his thousand-year-old romances to a little crowd of absorbed listeners. The street is filled with men students, many of them in the up-to-date government school uniform, many in long silk gowns, expressing their modernity in sporting loud-checked tweed caps and leather shoes.

Our student proceeds to her destination, the Government Normal School. She finds the girls and teachers advanced enough to clamor for equal rights for men and women, but content to have lessons recited aloud in chorus and learned by heart instead of being explained and understood. She finds a physical director with the latest American methods and games, insisting on broad-toed, flat-heeled leather shoes, while the school women-servants stump about on tiny bound feet. She is initiated into the mysteries of chemistry and physics and physiology, but refuses tearfully the suggestion of a friend that she should go to a Western clinic to get medicine for a headache, and instead sticks a little circle of black plaster on each temple.

These are just a few of the contrasts that may be seen in one city, but consider the country as a whole. Think of cities where we have that modern convenience, the railway, and that ancient inconvenience, city gates that close at dark, so that if one's friend arrives at a late hour one cannot meet her, and she has to spend the night in the railway station. Imagine a country where certain sections are so westernized that a large number of Chinese men wear foreign dress, and other sections are so unsafe and so uncivilized that foreigners have to wear Chinese dress. Imagine a country that can contain Ginling College—and brigands and pirates; a secretary of the World's Student Christian Federation—and 99 per cent illiteracy; a judge for the Hague Tribunal—and a complete disregard for law and order on the part of its so-called leaders.

How can one expect the students—the vast majority of them young things in their teens—to have a sane view, a balanced judgment, a sound attitude as to life, when such brain-shaking contrasts are their background and foreground and entire environment? But they keep on their way, the best of them, bringing to our modern world the contribution which only China can bring.

NEW MATERNITY WARD, MCLEOD HOSPITAL
Inuvil, Ceylon

THE NURSES' HOME, OPENED SEPTEMBER, 1924
McLeod Hospital, Inuvil, Ceylon

A SILVER JUBILEE IN CEYLON

IN the cool of a tropical evening in a tiny, palm-embowered village of Ceylon, a notable company, gathered from near and far, from island and mainland, listened to the story of one of the significant achievements of the past quarter-century —the story of the hospital for women and children at Inuvil.

And first, they listened as the shadows lengthened on the velvety green lawns without, to that story told in song, white-robed nurses in measures of exquisite harmony chanting the tale of suffering and answering compassion, struggle, and success.

Then came words of Scripture, and then another song, this one sung by "the children of the hospital"—little girls who had been born within its portals, who thought of it as in a very real sense their home.

The history of the twenty-five years of McLeod Hospital are significant because typical—typical of the instant, unfailing response of Western womanhood to the cry of her tortured Oriental sisters. Before this hospital was built women in Ceylon suffered agonies at the hands of filthy, ignorant, callous midwives, of a caste and a morality that would not be permitted to cross the threshold of a respectable Ceylon home at any other time. No help, no other resource, for a male physician might not penetrate beyond the *purdah*.

MISS MUTHUPILLAI KARTIGESU
First nurse at McLeod Hospital, Inuvil, Ceylon. She died in August, 1922. The unveiling of a portrait of her was one of the features of the anniversary celebration last September.

So two Western women, Mary and Margaret Leitch, missionaries of the Board, stung intolerably by the needlessness, the cruelty, of all this pain, of all the loss of life, appealed to friends in England and Scotland, and as a result a hospital came into being, and was named after a generous giver, Mrs. McLeod.

Dr. Isabella Curr, placed in charge, had a manifold task: she had first to find her patients, hunt up women in distress, traveling all over the peninsula, often in the dead of night. Then when all hearts were won and patients flocked to the hospital in increasing numbers, upon her fell the task of raising funds for enlargement and additional equipment. At this she worked even during her vacations at Kodaikanal. She raised during the twenty-five years a lakh of rupees. The Maternity Ward was erected entirely by gifts from grateful patients. Somerville Ward, named after Mr. and Mrs. Robert Somerville of Dalkeith, Scotland, was opened on Christmas Day, 1918, half of its cost met by a grant from the Government. The Freeman Memorial Ward for poor patients was erected by the Jaffna admirers of the former Government Agent, and Twynam Cottage, named after the "Rajah of the North," was opened by his daughter in 1922. Last of all came the Maud and Alice Nurses' Home, built

SOMERVILLE WARD, MCLEOD HOSPITAL
Inuvil, Ceylon

THE DOCTORS' BUNGALOW
McLeod Hospital, Inuvil, Ceylon

by money raised in Ceylon and by Government grant.

The opening of this Nurses' Home celebrated the Silver Jubilee of the hospital. Rev. James H. Dickson, formerly of the Ceylon Mission, came down from Madura to preside at the exercises, and Lady Bertram, wife of the Chief Justice of Ceylon, came from Colombo to open the Home with a silver key and to address the gathering.

One feature of the exercise was especially significant—the unveiling of the portrait of Miss Muthupillai Kartigesu, the first of Dr. Curr's nurses. For nursing had been considered a menial occupation in Ceylon, but she, by her devotion, proved to the Tamil ladies who sought her services, and to the whole community, that the nursing profession is a high and womanly profession. She rejected offers of marriage, offers of lucrative positions, to remain true to her chosen work.

So Dr. Curr, on this notable 24th of September, could look back on wonderful success in her threefold task: the building of a great and appreciative clientele in an ignorant, superstitious community; the building up of a body of devoted, skillful, womanly nurses—whose further training she was now thankfully passing over to a most efficient second in command, Miss Louisa Stenborn; last, not least, the building of these charming cottages and bungalows, sweet and airy and homelike, a haven of rest for the sick and suffering. The task is not ended: the hospital has great needs that have not yet been met—endowed beds for the poor, better light for operations, etc. But it has won its faithful friends, and is ever winning more at home and in the New World.

G. H. K.

DOCTORS AND NURSING STAFF OF MCLEOD HOSPITAL, INUVIL, CEYLON
Dr. Isabella Curr, fourth from the right, in second row. Miss Louisa Stenborn is at her left

A BULLY-BEEF-TIN SCHOOL

ONE morning an English gentleman looked out of the window of his quarters in Salonica, Greece, and saw such an excited crowd in the courtyard below him that he thought a revolution must be in progress. Hundreds of men, women, and children were rushing to and fro, gesticulating and jabbering in several different languages. One or two determined individuals appeared to be brandishing chairs. In the midst of all this, a pair of harassed ladies, evidently of North European extraction, were trying to pacify the excited throng.

It was neither a revolutionary uprising, a lynching bee, nor a mob scene for a moving picture, but merely registration at the American School for Girls in Salonica. The capacity of the school is three hundred, and here were six hundred girls who wanted to enter, and had brought along their fathers or uncles or brothers to support their pretensions. After the last seat had been filled, the principal's office and the courtyard were crammed with the rejected, to whom the principal explained in her best Greek that there was neither room nor equipment for any more pupils. The mothers wept, and some of the fathers tried to go out to buy chairs for their daughters.

"As for text-books, it won't matter if you haven't enough of those to go around," they protested. "My daughter can learn by listening."

Another, well versed in the ways of the Levant, tried to arrange matters for his small daughter by slipping the missionary a little extra tuition money on the sly!

The Salonica school, whose turbulent enrollment our English friend witnessed, has had a lively history from the start. Among its friends it had gained the title of "The School That Was Built Out of Nothing," but a closer inspection of its construction reveals a foundation of discarded army bully beef tins, a cocoonery, and a tobacco shed.

To begin with, the school was a war baby. In December, 1914, about a third of Salonica had burned to the ground, the government schools were being used for soldiers' and refugees' barracks, and the children were roaming the streets untaught. The gathering of some of these young savages into a school was the idea of Mr. and Mrs. W. C. Cooper, two young American Board missionaries who had recently begun work in Salonica. It found favor in the eyes of the harassed city government, so the school opened Christmas Eve in a room of the Coopers' house, the city fathers giving the venture their rather preoccupied blessing.

It began with five pupils and ended the year with an enrollment of 145.

In the summer of 1919 a tall, blue-eyed young woman in a white frock and immaculate white oxfords stepped onto the soil of Greece from a liner drawn up at the Salonica dock. She was entranced by the blue of the Gulf of Salonica and the blue cone of Mt. Olympus in the distance, and privately thought that the ancient pagan divinities had shown good taste in staking out a homestead. Then Miss Lena B. Lietzau, the new principal of the girls' school, was warmly greeted and whirled away to her future kingdom.

She found it between a soldiers' barracks and a cigar factory in the poorest part of the city, where sanitation is about as primitive as it was when St. Paul came missioning through this same locality. Eye, ear, and nostrils—all bore witness that no Olympian calm was henceforth to be hers. The Coopers had been guided in the choice of a location rather by necessity than by desire, and had thought themselves lucky to get any kind of shelter in the crowded and distracted city. The house itself was well enough, and a trail of dirty water running down the street for blocks from the door to the shacks which served as schoolhouses, announced that the scrubwomen were doing their best to allow for the prejudices of the lady from overseas.

But alas for good intentions! Not even the most willing arm nor the most wildly flourished scrub brush can make up for too much history. The two sheds which housed the school had begun life, one as a cocoonery, and the other as a tobacco storehouse for the cigar factory. When the immaculate vision opened the door, she found the impress of both heredity and environment strong upon the place, and rather increased than diminished by the puddles of dirty water that sloshed about the sunken floor. The room was lit principally, it seemed, by cracks in the roof, which revealed large segments of the Olympian sky. She says that she was tempted to run for it, not stopping until she reached Paris at least. But history records that she went calmly to her room and put on black shoes and stockings.

The school was furnished by the British army, which, in abandoning its Macedonian venture, left behind it large quantities of condensed milk boxes and bully beef tins. By carpentry and a little brown paint, the scholars transformed these into desks and benches; by carpentry and a little black paint they transformed them into blackboards, bookracks, and whatever other schoolroom equipment was indispensable. The Red Cross, in abandoning its soup kitchens and similar enterprises, bequeathed kitchen utensils, a Singer sewing machine, and a few such luxuries. The text-books had been translated from German into English for a Swiss publishing house by an employee of unknown nationality; but the Greek teachers found them without reproach. No

doubt there are now to be found in Greece young women speaking a quite unique dialect of English culled from these early text-books.

The refugees and the army left other legacies not so highly appreciated by the school. One of Miss Lietzau's early adventures came when the two German pupils who served her as interpreters in those first days before she had much Greek came crying out excitedly that the girls in the boarding school were finding parasites in their hair. The lady of the white oxfords felt that prompt and vigorous measures were in order. From some corner of her memory she hauled forth the information that kerosene was the proper remedy for such an emergency. She used it in bulk. Straightway each of the eleven girls in the boarding school had a shampoo and massage in unadulterated kerosene; and in order that no feelings should be hurt, the missionaries, Miss Lietzau and Miss Grace Elliott, submitted to the same heroic remedy. This hair-raising treatment nearly lifted the scalp from several of the luckless victims; but as the teachers were suffering too, the girls endured their blisters with fortitude. Thereafter bobbed hair was encouraged at the American School for Girls in Salonica.

Miss Elliott was sent out in 1920 to be Miss Lietzau's right-hand man in this task of building a school out of nothing, and a most efficient one she has proved. Neither of the ladies had any chance to attend language school, and had to get along with such Greek as they could pick up by the way, or study between jobs, and with such English as the native teachers and older pupils had already acquired.

One of the minor embarrassments of those days was the reception of celebrities in these primitive quarters. Salonica is a well-known seaport, and notable visitors are forever stopping to see the sights. After being conducted through the pleasures and palaces of the suburban district, they will be told that there is an American school in the city, and all too often taken to see it. Ambassador Morgenthau and John R. Mott were among those who dropped in to sit upon the condensed-milk-box chairs, and learn that the institution was "supported" by the American Board. At first the missionaries felt humiliation at their plight; but later these visits degenerated into occasions of hilarious mirth as the visitors began to appreciate the age-old feminine magic of making something out of nothing.

"Do you call it heroism, or just plain folly?" bluntly queried one friend of the school.

In 1921 came the Smyrna disaster, and within a few weeks a new tide of refugees to the number of 120,000 began pouring into Salonica. Hundreds of them came to the American School, and lived for a time in the yard and the schoolhouse, sleeping on the desks, on the ground, in any corner where they could wedge their weary bodies. Sanitation, always a problem, became an impossibility. Malaria, which had lurked in the quarter ever since the War years, lifted its head again, and took its toll. Hysteria, and even madness, stalked among these unhappy women who had endured what human nature was never intended to endure.

Yet the little school, almost foundered for a time by this flood of living misery, went steadily on. There was a spirit behind it—a spirit which laughed at hardships and overleapt difficulties. Therefore many of the wealthy families from the fine homes on the hills—aristocrats of the aristocrats are these Greek gentlefolk—sent in their daughters to study in this fever-haunted slum, shoulder to shoulder with children out of the tenements, and Armenian refugees without a home in the world. The daughter of the government school inspector is among them, in a little group of gilded lassies who come and go together lest ill befall them in that unsavory part of town. There would be many more if it weren't for the malaria.

"But you don't really mean you would want your daughter to wash dishes, wait on tables, and help care for the dormitory, as our boarding pupils do!" exclaimed Miss Lietzau to an exquisite patrician who was saying that only his fears for his daughter's health prevented him from putting her in the boarding department of the school.

"Indeed I do!" he replied proudly. "I want her to learn the American way of living."

So say other parents, not always realizing that the spirit they admire in the place is as much Protestant as American.

"You are so fair to us!" marvel the pupils. "You don't seem to care whether we are rich or poor, Greek or Armenian."

So here are 325 pupils learning a new way of looking at life because of the heroism (or folly) of two women from afar. The school now boasts, besides its original sheds, two temporary barracks, one of them secured through the good offices of the Englishman who watched the registration, as he has power with the Bible Lands Mission Society of London. To be sure, they are ill-lit and inadequately aired, and their sunken floors become shallow puddles after a heavy rain. Whatever the spirit of the place, it is not right to endanger the health of the students, and the school has raised a fund, which now lacks only a few thousand dollars of completion, to move to a healthful site in the pleasant suburbs. When this fund is completed and the change made, it is hoped that the influence of the school may go on with fewer hindrances.

Is it not strange and wonderful that two women out of our western hemisphere are giving back the spirit of democracy to a historic city in that corner of the world which first gave the idea of democracy to the world! And they are giving it back broadened, enriched and glorified by the spirit of Jesus of Nazareth as interpreted by his Protestant churches, to the city where the religion of Jesus was preached for the first time in Europe.

Dramatic scenes sometimes take place in the little Christian Endeavor Society, which is faith-

fully attended by nearly all the older girls in the school. Here come the exiles—young girls, some of whom have seen their families killed before their eyes, or who have endured indescribable horrors in the pillaged city, or on that starving and smitten exodus. Bitter and fiercely hating, they arrived at the school, and gradually, under the influence of the place, the horror and hatred and bitterness melt away, leaving only a great sorrow for those who know no better way of settling problems than by fire and the sword, and a yearning to be of service to them. One by one, in this little circle of intimate friends, the girls who have trodden such a path have stood up to tell their story.

Truly, St. Paul would be well content with these Thessalonians! E. H. H.

A Governmental Recognition

When the Permit was Granted Anatolia College

On February 2, at Salonica, Greece, official permission by the Greek Government for the opening of "Anatolia" in Greece was read by the Superintendent of Higher Education for Macedonia. The occasion was a memorable one. This group picture includes officials, guests, teachers, and students.

Seated in the center, left to right: Rev. Mr. Mithitsopoulos, evangelical pastor, Salonica, Anatolia student; Mr. Pearson, U. S. Consul; Pres. George E. White; Mr. Nicolaides, Superintendent of Higher Education for Macedonia, who read the Permit to the audience; Archimandrite Basileus, representing the Metropolitan Archbishop; Dr. House, President Agricultural Institute; Dr. Orr, American educator, now with Y. M. C. A.; Professor Papastavron, Professor of Greek.

HEIRS OF AGES OF SUPERSTITION

By ELIZABETH ENNIS

Rev. and Mrs. Merlin W. Ennis have been missionaries in West Central Africa for over eighteen years; first at Kamundongo and later at Sachikela. Mrs. Ennis was born in Wisconsin, and is a graduate of the University of Oregon.

OLD Chief Chipeyo found it hard indeed to become a Christian, but he made a valiant effort. He chose a Christian for one of his wives and he chose wisely; she is a woman of queenly bearing and unfailing courtesy; her children are marked among the sons and daughters of the chief for their sensitive temperament and intelligence.

The old chief was never able to cut loose altogether from his former associations, so after a time he withdrew with some of his cronies and left the adherents of the new way in possession of his old site. Thus he fell short of the glory that might have been his as a founder and a pioneer. He lacked the vision and the courage of a trail-blazer.

Kusita, his heir, remained true. He had been one of the first to come to inquire into the New Way when the mission station was opened across the valley, and he became one of the charter members of the church at Ekovongo. Chipeyo's other sons were also Christian. When the old chief died they gave him Christian burial, to the disgust of the friends who had been thus defrauded of rivers of beer and weeks of feasting. And these friends, fearful lest his spirit would never cease from troubling, secretly, in the dead of night, disinterred the body and held over it their ancient ceremonies.

Chipeyo's successors fell to quarreling over his possessions, and one by one they slipped back into the Broad Way that appears so easy for man. Kusita suffered at seeing his relatives going back into the world of fetish and beer. And the Government was calling off all his young men to forced labor at the coast.

Then greater disaster befell: One of these young men fell ill of the plague that is endemic at Lobito, and forgetful of consequences, hastened home to Ekovongo. Swift retribution followed in the form of officials, who burned the houses and sent the inhabitants to build themselves a temporary camp in the woods.

"See! after all, these Christians have *their* fears and *their* evil spirits. See them scurry now!" I can imagine the backsliders as saying.

What the Christians thought I do not know; the back of the black man's mind is a far country. But they have never returned to their old site. The walls of their houses and their fruit trees, and the neat little schoolhouse which had remained unharmed, stand deserted while they sit in their mud huts half a mile distant.

Last Sunday I walked into their encampment. The sun was near the meridian; little groups were sauntering about.

"Am I late for service?" I asked, after greetings.

"Sekula Kusita is sick," answered the young teacher, who is a Dondi student, having a vacation school.

"The bell to wash ourselves rang a long time ago," said an old crone seated by a fading fire. She did not look as if she had paid any attention to it.

"Let us go over to the schoolhouse," I said. Forty-five gathered to listen. They sang well, and one young man led the responses and another read the Scripture lesson and prayed. The lesson was about Peter released from prison and Gamaliel's wise advice. The young man spoke well but in rather a stereotyped fashion. Peter was far away and so was deliverance. How easy it is to detach life from religion! I spoke a few words about Gamaliel's statement that if the thing was of God you could not destroy it, and applied it to their own situation. They need have only one anxiety, and that lest they should not be on God's side; if they were they could be confident and strong.

Then we had Sunday School. I wanted to see how Ayondela, one of my boarding school girls, was getting along with the children she had gathered together for instruction. She had twenty-four, and they were very intelligent and interested in their lesson.

YOU'LL HAVE TO HAND IT TO THE WITCH-DOCTOR!

I went back to the camp to call on Kusita. He was able to crawl out wrapped in his blanket, and we sat in the shadow of the eaves and talked of many things. I always like to talk to him: he is one of those who naturally do the gentle and courteous thing. Our talk drifted to the epidemic of pneumonia, which has wrought such havoc in the heathen villages, while there have been scarcely any fatalities in our whole Christian constituency. And I tried to discover what was the hold of the witch-doctor over those who had been tricked and disappointed again and again.

"It is because the magician is always on the verge of making the great discovery and keeps them always expecting," answered Kusita after some consideration. A great art this! We must hand it to the magician. Yet I wonder how he gets away with it.

"When I was young," Kusita went on to say, "there was a great epidemic like this, and I was

sent by Chipeyo to consult a famous witch-doctor. We had to pay an eight of cloth to gain admittance to him, and then had to wait until his *akuenji* had arranged an audience. Finally we were admitted to his house; there was a large image (*ombonya*) draped with cloth, the gifts of inquirers. We added another eight to this and he consulted the image."

Here Kusita illustrated, and I gathered that the magician was something of a ventriloquist. He managed his *ombonya* as Humpty Dumpty did words, making them mean just what he chose to have them mean. Evil spirits were the cause of an epidemic, he said, but he must find the particular haunts and habits of these evil spirits.

Finally he told Kusita that he must be alone, and when he should secure the information he would summon Kusita. And Kusita thankfully withdrew into the sunshine, for the fear was on him. He waited for days but the summons did not come. Finally he was told that the *ombonya* refused for a paltry eight of cloth to disclose such valuable information; he must have the price of a large pig. This done, the doctor said he must go in person to the stricken district, for this was a very difficult case, and at the close of the job he must have the price of an ox.

Then Kusita described the great day when the countryside gathered to see the famous magician from a great distance. Animals were sacrificed, their blood poured out, the scapegoat turned loose. "And then," he added, quizzically, "the epidemic *did* stop. It had been going for more than a year."

I thought of the scenes that have been reënacted from time immemorial under every green tree and at every crosspath of this whole country, and I thought how much *too* much we expect of these heirs of superstition. Rather should we wonder at what God hath wrought in the few years since the entrance of His Word hath given Light.

A MAN FROM THE LORD

By GRACE H. KNAPP

Miss Knapp was born in Turkey and has spent most of her life among the Armenians. This story gives that "philosophy of life" which has grown out of prolonged meditation upon the martyrdom of the Armenian race.

In our concern for the present and future of the work in Turkey, we must not forget the reproductive power of the toil and sacrifices of the past. What was done then is bearing fruit today. Let us remember that but for the mission schools of the half century and more before the massacres, the present-day relief enterprises, with their large staffs of mission trained teachers and executives, would have been practically impossible.

And, for the Armenian race that has passed along the Via Crucis so recently, may there not soon dawn a glorious Easter!

THE BABY

"O-RO-RO-RI-RI-I-I! O-ro-ro-ri-ri—i-i!" "Sleep, my naughty one, sleep!"

Yeghsa, standing, rocked the cradle with one foot, the while she spun diligently, holding the distaff in her left hand and twirling the spindle with her right. Not one moment could be spared from labor in that little village home.

"Sleep, little son of mine, sleep! Sleep, that thy mother may go and work for thee in the fields. The furrows are thirsty—I must give them to drink—binding and loosing the mountain stream with my spade and my foot. That we may have bread to eat in the months to come. I must gather wood from the mountainside that we may be warm when the winter winds blow. I must milk the sheep and the goats and make curds for our food. So, naughty son, shut thine eyes, sleep. O-ro-ro-ri-ri-i-i! O-ro-ro-ri-ri-i-i!"

The last syllables trailed away to a whisper, for Master Baby was asleep at last, his tiny form in its dark coarse garment of homespun buried under a heavy quilt and tightly strapped down, his little head on its hard red pillow swathed in a dingy veil to keep out every breath of air. But his cradle was gaily painted and new—the only piece of furniture and the one bit of color in the dark hut with its smoke-blackened stone walls and its solitary window, which was only a small unglazed opening in the conical roof. A black pot simmered in the primitive fireplace, worn brown matting partly covered the earthen floor; in a corner were piled the few quilts that were the beds and bedding of the household.

One last swing of the rockers while the mother crooned softly. "Light of mine eyes! Staff of mine old age! I have gotten a *man* from the Lord!"

THE BOY

"Effendim! I entreat that my son, Nazaret, may enter thy school."

"From what village comest thou, Khatoon?"

"Ismig, Effendim."

"Ismig! Four hours from this village! He must live in the school. Hast thou a bed for him and money for food and books and schooling?" asked the teacher, noting the woman's faded and patched garments, the bare feet, and dust-colored, homespun shalvars of the sturdy small boy, who stood like a prop under his mother's work-worn hand and lifted bright, eagerly appealing eyes to the young man's face.

"Effendim! I have no money for food or books or teaching. But I have made him a bed from the wool of this shearing, and every Sabbath I will bring the bread I have baked for him, the cheese I have made, and nuts from our trees. I will bring them on my back, and in each hand I will bring a jar of curds."

"A long way to come with such a burden!"

"What would you, Effendim? He is my one, my only son, and I would that he be not like his father and mother and the people of our village, who work and eat and sleep, sleep and eat and work, like the beasts, and know naught beside.

"His father hath need of the lad's help in the fields. But I have said that I will do his work and mine own. And I will spin and knit in payment for his books."

"Let him come."

Yeghsa looked around her. The schoolroom was exceedingly plain and bare of furniture. But a window let in sunshine and air, the walls were whitewashed, and cushions in place of chairs were covered with bright calico.

"It is like heaven here, Nazaret!"

THE MAN

"O-ro-ro-ri-ri-i-i! O-ro-ro-ri-ri-i-i! H-s-s-t, Nazaret, thy son slumbereth."

Dainty and sweet as a dew-washed rose in his fleecy white robes, Baby Rafael slept in a snowy nest, his dimpled, unfettered hands straying on the light coverlet, his little face uncovered to the air and sunshine that flooded the room.

Spotless curtains draped the windows; potted plants in full bloom stood on the sills. Handsome Persian rugs covered the floor and the divan in the window recess; European sofas and chairs were ranged against the walls, on which hung a few good pictures. Shelves were filled with books in Armenian, English, Turkish, and French; a parlor organ stood in a corner.

On the divan sat a beautiful girl, fashioning a tiny garment with exquisite stitchery. Yeghsa reserved to herself the sole privilege of rocking her grandchild to sleep. She still wore the typical peasant costume, but it was new and bright and whole. And Nazaret, in European garb by her side, looked every inch the famous university-bred physician that he had become. A tender pride illumined his fine face as he bent over his son and heir.

"Lord! now lettest thou thy servant depart in peace! It is enough! My work is done. Let me go back, my children, to my village and die there where my husband died."

"Never! This is thy home and long be thy years in it," said Nazaret, passing a strong arm around his mother's bent shoulders. The beautiful girl, running across the room, knelt beside the old woman and enfolded her in a tender embrace.

"We need thee, mother. Little Rafael needs thee. Who knows," her voice sank to a whisper, "what great need he may have of thee in the years to come?"

THE MARTYR

A wild, wind-swept, desolate valley, sentinelled by bleak, grim hills. A cave that seemed, like Virgil's cave, an entrance to the Inferno. In the mouth of the cave a man, bare-headed, coatless, his hands bound behind his back, facing dauntlessly a line of soldiers with their rifles levelled at his breast. Two Turkish officers stood a little apart.

"Tell where thou hast hidden the young men we seek and we will spare thy life."

It was the autumn of 1915. Nazaret's profession had saved him thus far from the fate that had befallen thousands of his race. He well knew that the storm of murder and rapine that was sweeping the country would overwhelm him in the end. But he could not forsake his hospital and the sick and wounded who so sorely needed him. And, through his influence with the mountain Kurds who revered his skill, and by means of his freely spent gold, hundreds of Armenians had escaped to the Dersim highlands, and from thence to Russia and safety. He was silent now.

The officers conferred. "He is necessary to our army. Let him live—if he but renounce his religion."

Nazaret heard. He saw again the pleading faces of his young wife, his mother, his boy, as they had begged him to go with them to Dersim.

"Later! I will surely come. Mother, to thy love I entrust my bride, my son. Forsake them not—as thou didst never forsake me. Go!" And at his word the Kurdish guide had led them out into the dark night.

"Dog of an infidel, hear! Thou dost not deserve to live. But if thou wilt embrace Islam thou may'st go free. If not. . . ."

The rifles took truer aim.

Nazaret's lips moved silently a moment as he looked up at the peaceful sky. Then he spoke.

"I cannot deny my Lord."

And is it all wasted, lost, the endless sacrifice and toil that went to the making of this man?

In the chaos and darkness of the Caucasus today young Rafael is bearing aloft the torch of courage and devotion lighted by his father's spirit, and his leadership is one of the most potent forces making for the rule, at last, of justice, freedom, righteousness, and peace in that most tragic of the battle-grounds of the Great War.

THE KOBE COLLEGE GIRL CONSIDERS CHRISTIANITY

BY CHARLOTTE B. DEFOREST

Dr. DeForest is President of Kobe College, Japan, which has been built up by the gifts of devoted women of the W. B. M. I. It has ever sought to combine good educational privileges with sound spiritual guidance. It observes the Week of Prayer.

"WHY is Christianity better than Buddhism?" The timid, earnest little voice floated out into the Kobe College chapel; the questioner was one of a group of students who had lingered after service to ask questions of the evangelist. The latter was no ordinary parson; he had been a devout Buddhist priest until his conversion to Christianity, when he took a theological course, and became far more zealous for the spread of his new faith than he had ever been for the maintenance of the old one. His present enthusiasm for the religion he had chosen made a deep impression on the college girls, and queries were many. Shy little doubts and bewilderments that might not have been exposed before a foreigner were brought forth into the light of day. This was his answer to the above question:—

"Because Buddhism consists of the teachings only of Buddha. Christianity consists not only of the teachings of Jesus, but of his life, his death, and his resurrection. Christianity has behind it the power of the living Christ, working in his people."

"But if you believe a thing sincerely, isn't that enough?" put in another questioning voice. "Does it matter whether it is Buddhism or Christianity, so long as you really believe it?"

This is an old puzzle of a question, which crops up in every bout of interrogation. But Mr. Imai's response was unequivocal: salvation in Buddhism is not the same thing as Christ's salvation; Christ saves from sin. I wish I could give you the whole answer, but I only heard this fragment as reported by a girl. What I have sometimes answered to the same question is: "If you are going on a journey, you need a map; does it matter whether your map is a correct one, or will any map at all answer your purpose, as long as you trust and follow it?"

Mr. Imai spent five days of our annual Week of Prayer in January at the college, speaking every day to the students in chapel, and later to individual inquirers or to small groups. Twice during the week we had "Question Box Meetings," in which the classes met separately with a teacher or pastor, who was ready to answer questions that had previously been written and handed in.

These little slips of paper afford an illuminating clew to what is in the Japanese girl's mind as she considers Christianity. Perhaps the most remarkable thing is that her attitude is so much like that of other students in other lands. Most of the slips contain the same fundamental and searching questions that are being asked by thoughtful young minds the world over. Such problems as the divinity of Christ, the reality of miracles, the nature of God's love to man and man's love to God, are probed in the inquiries. But some less important ones show no less what the girls are thinking about, and one this year had a peculiarly Oriental quality about it:—

"Why did Jesus publicly disgrace Judas by letting it be known at the Last Supper that Judas was the one to betray him?"

The troubled girl who asked this question added that she had always felt sorry for Judas, to have been thus exposed before the rest. There is a special Oriental sensitiveness to a loss of "face" or self-respect through being reproved or criticized in the presence of others.

Fortunately it was a Japanese and not an American who had that to answer. It was Dean Hatanaka, whom some of you will remember as the Japanese representative at the Indianapolis Student Volunteer Convention a year or so ago. Apparently he had felt the same difficulty. He replied that he had looked the matter up and could not find the point brought out in any of the commentaries; but that he himself felt that Jesus had exhausted every other method of trying to bring Judas to his right mind, and that at last there was nothing left but to try to shame him and see whether that would have any effect. [Some commentators think that Jesus did not denounce Judas so that all the disciples heard, but only whispered low to John, who sat next him, the clew as to which of the twelve was the betrayer. See John 13: 23–29.]

This annual Week of Prayer centers the thought of the whole school on religion and seeks to gather some of the fruits of the year's Christian instruction. About 130 girls gave in their names as desiring to seek "the Way," and two "inquirers' classes" are being organized to give special instruction to them.

One of our problems is how to link the day scholars, many of whom commute to school from long distances, with churches which it will be convenient for them to attend. So we have what we call "group meetings." The students who attend a given church invite its pastor or evangelist to a devotional and social meeting with them at the college. At least ten such groups meet at the same time, although probably twice that number of churches are represented among our students.

It is easy here, as in America, for people to say, "I approve of Christianity, but I don't need the church." We are trying to help our students to see the fallacy of that position.

THE LABORATORY METHOD APPLIED TO TRAINING CHRISTIAN LEADERS

By ERNEST PYE

Mr. Pye, the head of the School of Religion which was recently established in the Near East, has spent ten weeks or so in Athens, where the main part of the School operates. He gives here some findings.

WE are six nationalities in the School of Religion, representing three communions (five, if the evangelical national bodies were counted separately) working on the co-educational basis. The mere fact that this school can so work is one of the outstanding indications of how widely the present religious and social situation differs from that of ten years ago. This student group is a pretty highly qualified student body. I have never had a better grade and capacity for work. In addition, there is a unity of devotion to Jesus Christ, accompanied by an unsparing spirit for service that is good to see.

Athens Branch, School of Religion, November, 1924

Front row, sitting: Professors Levonian, Pye, and Rowntree.

Every student is engaged on the Sabbath in some form of Christian service in the refugee camps round about Athens. Sunday Schools into which a thousand children are gathered; two or three preaching services in different languages; Christian Endeavor Societies and boys' club and girls' club work; these lines of service are carried on, wholly or in part, by the students. And during the summer they were assigned to work in seven refugee camps in the Athens district, Salonica field, and near Patras, two giving valuable assistance in the Athens Summer School for poor children, and another helping in the Big Brothers' Club started by Miss Shane for boys formerly in Near East Relief orphanages, now self-supporting. Really, I think of this service as the laboratory method applied to the training of Christian leaders. We pray in humility that it may be a service for the Kingdom of God that shall constantly have His blessing.

On my right in the picture is Professor Levonian, connected with the school from the start; on my left, Mr. Maurice L. Rowntree, an Oxford man, who later did graduate work in Heidelberg. He has a fine personality and social vision and enthusiasm which make him an inspiring teacher and associate. Above him stands Krikor Demirdjian, a Junior, possessor of perhaps the finest mind in the class. I sometimes wonder if God is guiding him to a ministry as he guided George Matheson, for, like Matheson, he is sightless. His typewriter is his effective means of output; his chum beside him has for years been his means of intake.

It is our earnest hope that the school shall, in a not too distant day, be able to unite all its strength in Constantinople. That clearly is the right location, though circumstances make it necessary for the present to carry on its work in Athens. But—and this is the important point I want to guard—the school is an *area* institution rather than a local institution. By this I mean two things:—

First, that it stands to serve an extended area reaching all the way from Bulgaria to Syria.

Second, that the school continues on its original platform as international, interconfessional, and coeducational in spirit and purpose.

Location is to an extent likely to determine how extensive the international aspect can continue. That is why Constantinople seems to us a true location. Here we will be able to serve all areas, unless it be Bulgaria. This troubles me much, because the spirit shown by our Bulgarian young people, their readiness for hard work, and their coöperating Christian spirit in relation to other nationals have been a great satisfaction.

SO OUR MISSIONARIES WRITE

MISS ALICE CARY (B.), OSAKA, JAPAN

"I must tell you a little about our new Bible-woman. I have known her since I was a child, because for five years she was our cook. Not being satisfied to spend her life that way, especially after she became a Christian, she made up her mind to go to our Bible School. Miss Cozad says she has the keenest mind that ever came to our Bible School.

FACTORY GIRLS, JAPAN

And the Japanese pastors have almost enviously congratulated us on securing the outstanding Bible-woman of our denomination. She comes from a humble home, and much sorrow has given her a rich sympathy for unhappy people. She has the gift—rare in our denomination, alas!—of knowing how to talk to working and uneducated people, how to get into their hearts. After working with her for six months in Tokyo in earthquake relief work, both Mr. Moran and I felt that we must have her for our new plant.

"It has been an inspiration to watch her start in in that neighborhood. The first night she came back full of the kindness she had met. 'And if I can rent the house I saw this morning, I know I can do something right off, for there are so many children there. Every morning I can sweep in front of my house, and in front of my neighbor's, too; and although the door is locked now, soon it will be open to me, and I can make friends.'

"In this spirit, ready to do anything to win the regard and love of her neighbors, she will start her work there. When our building is ready to open in the fall, a host of friends will be ready to come to us, a Sunday School will already be organized, and club work started. It certainly is a joy to be able at last to see things under way. We hope very much that our head kindergartner can join us in April, and start regular work with the children.

"Building prices have jumped 15 to 20 per cent since summer on account of exchange and the luxury tax, which hit us hard. We began to wonder whether we could build according to our plans. One whole afternoon and evening went into cutting and cutting in the most disheartening way, and at the end we were still a thousand yen short. Imagine how happy we were when the contractor, one of our Christians, sent us word that he would make a gift of a thousand yen to our plant! Building ought to be under way in about a month, and by fall we hope it will be finished.

"Our lot is in the center of the densest section of all Osaka; and Osaka itself is the largest factory center in the Orient. There has never been Christian work of any kind whatsoever in this entire area. We are planning to start work in this neighborhood and reach a certain class in Japanese society—the large and ever-increasing army of industrial workers, as yet almost untouched by Christian forces. They present a challenge to the missionary which cannot longer be ignored."

MISS FLORELLA F. PEDLEY, SECRETARY TO MISS CHARLOTTE DEFOREST, KOBE COLLEGE (I.)

"The most exciting news of the moment at Kobe College is that we actually secured Ambassador Bancroft (the new American ambassador to Japan) to speak to us! He came January 15, and talked to the assembled school and a few interested outsiders for fifteen or twenty minutes. He certainly is a charming man, and he seemed to enjoy the contact which he had made here. He told us that this was his first experience of having a speech interpreted, and I really think he was quite impressed by the hall full of girls. All the older girls understood most of what he said in English, and laughed at the appropriate places, so that he felt he was really speaking to a responsive audience.

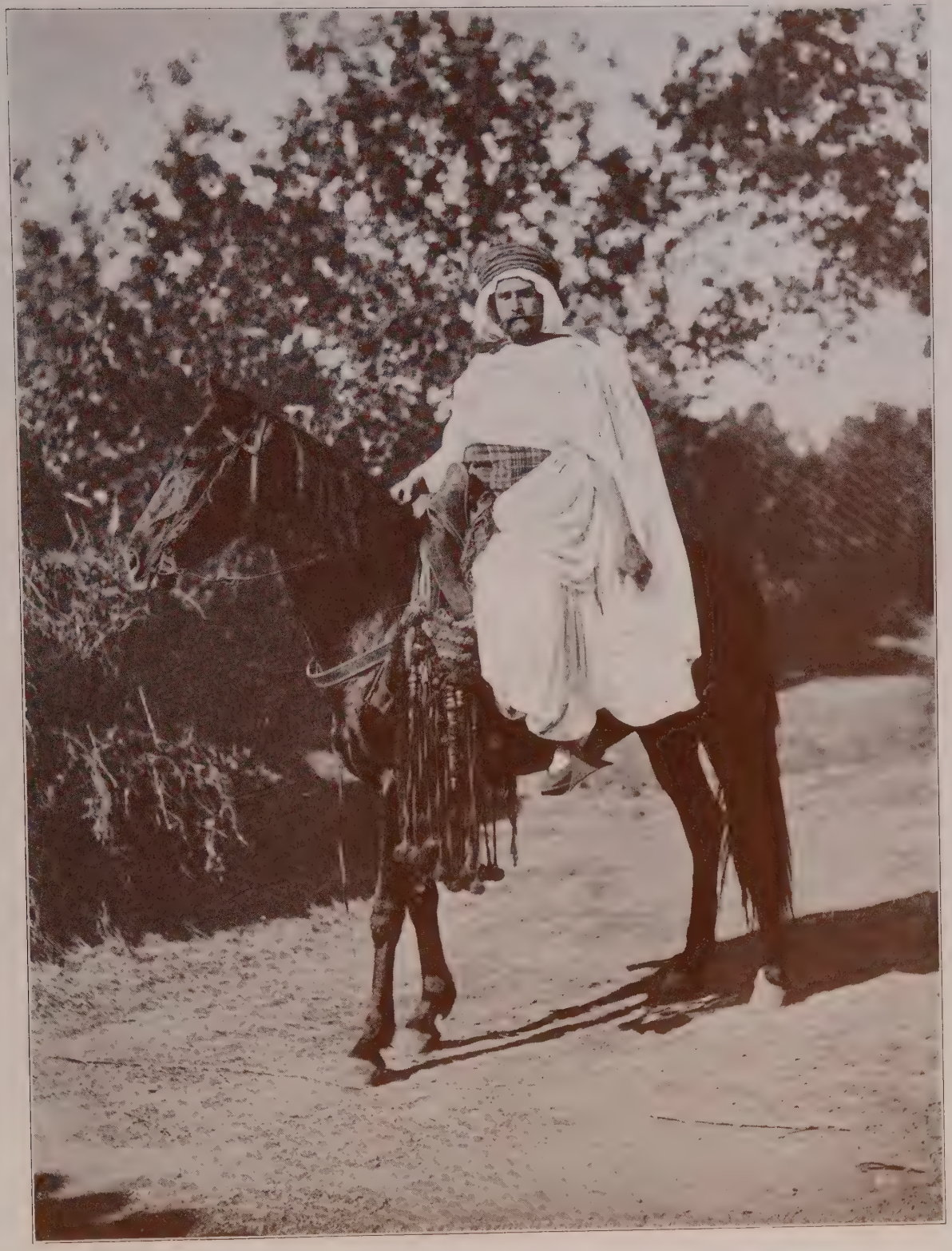
"Last night, all the American faculty members went to a dinner given for the ambassador by the American Association. Mr. Bancroft made a very fine after-dinner speech, and I heard many people say that it was a pleasure to hear such a cultured voice and such an honest and intelligent address. He handed the missionaries quite a bouquet. He is very highly spoken of by his colleagues, who say

ONE OF THE ORIGINAL INHABITANTS OF THE BALKANS

He represents the spirit of independence and pugnacity that animates the average Macedonian. The people he watches over are worth working for. Note our Salonica article. This picture was taken by a Russian Refugee.

A TOWN CRIER OF ANGOLA LAND

The human voice is at a premium in West Africa, as it is in Russia or America. This man has possibilities as a "Voice in the Wilderness." Pray that he may meet the Son of Man. For an Angola story, read Mrs. Ennis's article, "Heirs of Ages of Superstition."



A MAN OF THE NEAR EAST

He seems to be a fine specimen of manhood. The kind that lived in Jesus' day—and later conquered much of Christendom for Mohammed. We covet him for the Kingdom. Read Miss Knapp's story of another man—the "Man from the Lord."

A TOUCH OF THE TROPICS

These palms remind us of many parts of the world where our missionaries labor. Particularly Ceylon's isle, where the breezes blow soft and spicy. They are in nature what many of the Christians of Ceylon grow to be in spirit—graceful and fruitful. Read the account in this number of the twenty-fifth anniversary of McLeod Hospital.

A REMINDER OF THE PHILIPPINES

As hemp grows in the Philippine Islands, so do idealism, beauty and strength of character, moral earnestness and energy among many in the rising generation, who, in the freedom that America guarantees, imbibe the spirit of Jesus. Can such be produced in a tropical land? Yes. Read Laubach's book, reviewed in our columns. Catch the vision of his article.

A PILGRIM AT THE PORTAL OF A TEMPLE IN JAPAN

The temples and shrines of Japan are her architectural glory. The religious instincts of her people are pronounced. The Pilgrims of America should feel genuine fellowship with the pilgrims of that land. Do you know how much our Boards are doing there? Hundreds of thousands of men, like this pilgrim, have never heard of Christ. Perhaps the Empress's visit at Doshisha, an account of which we print, will turn men toward a study of that institution and the spirit behind it.

A GATEWAY IN CHINA

"Progress in China is not a straight road. It is a series of violent, dizzying zigzags. At one and the same moment you are confronted by a scene that might have come straight out of the fifteenth century, and another that could not have been seen in the most advanced Western country a few years ago." See "Chinese Contrasts."

THE CHURCH IN THE GARDEN

This is our great church in Honolulu: a Colonial edifice set amid palms, typical of the Christian devotion and moral earnestness of New England at work in the South Seas. The belfry is brilliantly lighted at night, as a symbol of the Light of the World. Chimes draw the worshipers with familiar hymns. "A spiritual leader in America's forefront toward the Orient!"

that we have a *real* American gentleman for an ambassador!

"Everything the college is doing and thinking has the Jubilee or the Endowment Fund as its purpose or central thought. A group of girls are going down to Okayama next week to give the play 'Macbeth' and to show the camp pictures, for the double purpose of making money for the camp and giving publicity to the school. Several of these trips are planned for the next month or two."

MISS JENNIE JACOBS (I.), SHAOWU, CHINA

"Our prayers are ever for the heads of the nation and for those who can make China a better land. Just last week (*i.e.* the first week in January) Nanking experienced a rather terrifying situation. Our former military governor, having been forced to leave Nanking, disbanded many of the troops without paying them off. These began looting one evening, and destroyed many shops by fire, carrying off much plunder. Damages are estimated at $500,000. Later it was a dreadful thing to see the decapitation of several soldiers; but it was far more dreadful to see men, women, and children fleeing from their homes and trying to find refuge within the foreigners' compounds.

"We only hope that as these people come to us in time of trouble they may some day call upon the true God for rest and peace for their souls and that we may be true bearers of the Light and Truth."

DR. ALMA LOCKE COOK (P.), ELIZABETH MEMORIAL HOSPITAL, LINTSING, CHINA

"Nineteen twenty-four opened in rather a spectacular way, with a contribution from the local and provincial military officials of twenty-five hundred dollars toward the expenses incurred by the hospital last year while acting as a base hospital for their operations against the bandits.

"This year has not been so thrilling nor exciting as last year, with its bandits and war work; nevertheless we have managed to keep busy. Our statistics show an increase even over last year's figures, which were gratifyingly larger than those of 1922. Our women's clinics have been especially large, with a record attendance one day of over eighty—this during the Fourth Month Fair.

"We have been building as rapidly as transportation, labor, floods, and war would permit, with the funds given us from the Jubilee. We still are unable to break ground for the Nurses' Home, mainly because of the War. However, we expect to begin building as soon as the frost is out of the ground.

"We wish you could step into the Agnes Shields Memorial Room, the Walla Walla Room, the Beach Memorial Room for Children, the Genesee Room, and the McCarron Room (the latter provided by funds from China), and see for yourselves the white beds for patient and nurse, each with its blue coverlet—the bright pictures, curtains, and other furnishings which make a room very attractive to the Chinese. Their first comment on being shown the rooms is almost invariably, 'O, how clean and white everything is!' This is in marked contrast to their own dark mud or brick houses with dirt floors.

"We now have corridors connecting the main wards with the Administration Building, and an anesthetized patient does not need to be taken through rain, wind, or snow, from the operating room to her bed.

"Off from the corridors are the new bathrooms, which are another joy to the nurses. We also have running water, both hot and cold, and it is a convenience and satisfaction which you who have never been without it cannot imagine. The old women who come in, and for the first time see water running from the 'dragon's head,' as faucet is translated, can hardly believe their eyes, and wish to stand and watch it by the hour.

"This year has seen inaugurated the work that Dr. Tallmon Sargent so long desired to have done, and which we have been working toward ever since we came—the 'follow-up evangelistic work.' We secured the services, during her summer vacation, of a young woman who is in her second year in the Bible School in Peking. She, with an older woman, visited all the women whom we have had as patients in the hospital during the past year and a half. Their first remark when she arrived was usually, 'Have you come to ask for money for the hospital?' But when she explained her errand, to them a very unusual one, they received her cordially and were glad to get into touch again with the hospital. She tried to connect each woman with the nearest preaching station so that she might be helped with the lessons and teaching which had been begun in the hospital. We feel that when we can find some one to give all her time to traveling and visiting the homes, large results will follow.

"I want to take this occasion to pay a tribute to our Dr. Hsu, who has so faithfully carried on the men's work this year with no foreign (male) doctor to help. Not only is he *very* capable, but he is not afraid of work nor of the criticism which one in such a responsible position as his is bound to get in China. When we were on vacation during the summer he carried on alone. He is becoming an influence for good in the community, for he has secured an entrance into official circles that will make possible some very necessary public reforms, such as opium prohibition, at present the most pressing need in our section.

"The total treatments given last year were 16,598."

DR. LORA G. DYER (B.), KATE C. WOODHULL HOSPITAL, FOOCHOW, CHINA

"If only we had the time and patience to extract a personal as well as a medical history from each patient, we would have a record that would compete with the *Police Gazette* for excitement. One

Continued on page 214

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR FEBRUARY, 1925

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1924	$15,328.44	$2,173.65	$1,307.50	$3,241.13	$6,602.28	$3,737.88	$32,390.88
1925	9,015.86	5,216.25	887.54	2,619.22	2,000.00	2,973.56	22,712.43
Gain		**$3,042.60**					
Loss	$6,312.58		$419.96	$621.91	$4,602.28	$764.32	$9,678.45

For Six Months to February 28

1924	$353,719.06	$25,383.40	$14,345.93	$152,468.17	$66,227.28	$15,984.22	$628,128.06
1925	347,713.46	25,768.50	11,335.20	154,037.44	38,248.72	15,628.79	592,732.11
Gain		**$385.10**		**$1,569.27**			
Loss	$6,005.60		$3,010.73		$27,978.56	$355.43	$35,395.95

Receipts Available for Work of Woman's Boards and Other Objects
For Six Months to February 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1924	$259,013.34	$172,617.62	$4,359.42	$435,990.38
1925	323,712.15	124,230.70	6,611.33	454,554.18
Gain	**$64,698.81**		**$2,251.91**	**$18,563.80**
Loss		$48,386.92		

WHAT OF THE SECOND HALF?

Halfway through the fiscal year! Friends of the Board are asking, "How are things going?" **"Not well at all"** must be the reply. From the churches must be recorded a loss of $6,312 for the month of February in comparison with last year; of $6,005 for the six months. Individual gifts increased $3,042, but only $385 for the half year. Sunday Schools and young people's groups are showing a marked loss—$419 for the month, $3,010 for the six months.

It is quite evident that we cannot bank on matured conditional gifts, which saved the situation last year. A drop of $4,602 in February, and $27,978 for the half year, shows how uncertain is this source of income. (We certainly do not wish our loyal friends to die in order that we may get the benefit of their conditional gifts.)

All told, then, February sustained a loss of $9,678, and the six months, $35,395. It is a time to ponder and pray, and pray and ponder.

Is not this just the point of the year when living donors, especially the church and its organizations, should carefully study the flow of the stream of their benevolences. Is it full—sluggish—stagnant? The size of the contributory stream is not the most essential thing after all. Is every stream, large or small, running full and making its contribution to the greater stream?

At the end of the next quarter we run up towards the inactive (perhaps unfortunately) period of the church year. To postpone the study until the last quarter means a hectic drive. The next quarter is the time of all the year for improving the situation. **Are inventory facts being presented as to the giving up to date of the church and its organizations?**

We know of one church which plans to take an Easter offering of not less than $3,000 to bring up the benevolence side of its budget. Having secured what they need for their parish expenses, they feel that they must raise this extra amount, for all benevolences, in order to meet their expected goal.

Are there not other churches which will resolutely face any shortage in pledges or gifts by some such plan? Rarely, if ever, has the American Board been in greater need of this type of coöperation.

Woman's Board of Missions

New York Branch's Jubilee Year

New York State Branch intends to celebrate its Jubilee whole-heartedly. Its first step was to offer to entertain the Board at the annual meeting next November. Now it has gallantly set about raising $10,000 as a jubilee gift over and above its advanced goal of $40,000 for pledged work. The Branch has voted to use this ten thousand, when secured, to help in building a dormitory for the Matsuyama Girls' School, Japan. Mrs. A. J. Lyman of Brooklyn is Chairman of the Jubilee Committee.

The Board is endeavoring to provide adequate buildings for this school in order to secure the government recognition needed to give its graduates good standing in the eyes of the Japanese public. It has a fine site on the side of Castle Hill, and the hope is gradually to replace the present poor buildings with new ones which harmonize with their Japanese environment, but are suited to modern school requirements. The money for a gymnasium having been provided, the next most needed building is a dormitory. It is now necessary to board some students in private families in the city, which has not proved a satisfactory arrangement. It is estimated that the whole sum needed will be $14,000.

Trained for Social Work

The Board is happy to be sending out another worker to China this month in the person of Miss Emma B. Lueders, who has long had her face set toward the East, and who has been preparing herself for social and evangelistic work by study at Boston University and Teachers' College, by courses at Kennedy School of Missions and the Pennsylvania School for Social Service. Miss Lueders' birthplace was Philadelphia, and she grew up in the Moravian Church. Her only living near relative is a sister, who is already in China, a volunteer member of our Peking circle of workers.

Emma B. Lueders

Miss Lueders was commissioned at a beautiful service in Harvard Church, Brookline, Mass., March 1. Secretary Strong presented the Commission; Dr. Ashley D. Leavitt, the pastor, offered the prayer of consecration, Dr. Percy Watson of Fenchow gave the "welcome to the field," and Mrs. Francis Barnum spoke for the Woman's Guild, which is to provide her support. Several China missionaries were present, as well as officials of Suffolk Branch. Miss Lueders sails the first week in April.

Uduvil Centenary

We had hoped an account of the Uduvil Centenary would reach us in time for this issue of the *Herald.* The dates were January 31, February 1 and 2. Mrs. Frank Gaylord Cook was scheduled for a prominent part in the program, and of course there was to be a historical pageant. The new "model cottage" for domestic science pupils was to be opened.

"We are inviting all Old Girls (alumnæ) who can come to the school for those three days," wrote Miss Bookwalter. "We shall let the students sleep on the floor in classrooms and the alumnæ in the dormitory beds." For many months preparations have been in the making, and former pupils who have moved away have been traced and brought again in touch with their Alma Mater. During December and January Miss Lucy Clark, with a Tamil associate, was sent on a thousand-mile visitation in the Malay Peninsula in order to link up Uduvil graduates, who have gone to the Straits Settlement in large numbers, secure gifts for the school, and organize alumnæ associations. The Board sent a cable January 19: "Hearty congratulations on the success achieved. Read Deuteronomy 31: 8." Back came a cabled reply February 5: "Alumnæ Uduvil Girls' School are very grateful. Affectionate Greetings."

Developments in Spain

As the time draws near for Miss Bushee, who has been in charge of our Madrid work, to return home to her duties at Wellesley College, the Board has been faced by the necessity of appointing a *directora* for next year. Our Directors have voted to offer the position to an efficient Spanish Protestant member of the staff who has given loyal service to the girls' school ever since the days of Mrs. Alice Gordon Gulick, and has stood by in every change of location or of administration. Her name, Dona Benigna Rodriguez, may be known to some of our readers, though her modest, quiet work has been given little publicity. She was registrar of the Colegio Internacional for more than thirty years and also taught some classes. She has been Miss Bushee's right-hand helper in the recent transfer of our work from Barcelona to Madrid, in its reorganization as a hostel or dormitory for Protestant students, and she is invaluable in dealing with Spanish officers about regulations, taxes, and other business matters.

Miss Bushee reports a fine spirit among the band of girls who have come to Madrid from the country stations to attend the fine city schools, and who live happily in a large rented apartment. They can pay very little, for they come from poor homes; but they help in the household tasks and everything is run on a most economical basis. Some teaching is done in the hostel; the girls receive help in preparing lessons, and there are regular Bible classes, instruction in sewing, hygiene, etc.

Although we have withdrawn from Barcelona, a school still exists there under Protestant auspices in one of the buildings we occupied, and we may

claim it as a daughter of the Colegio. Dona Olga, a former pupil and teacher, an earnest Christian of Protestant parentage, has had the courage to take up this responsibility, unselfishly aided by several of the old staff, and the term opened with thirty-five pupils and more expected. The Board gladly contributed some of the furniture and school equipment not needed in Madrid.

Friday Meetings

An intelligent and appreciative audience continues to gather on the first Friday of each month in Pilgrim Hall, Congregational House, and the atmosphere is one of warmest fellowship. The programs this year have included speakers of many different types—missionaries, of course, from all corners of the globe, with special emphasis on China; Board Secretaries, fresh from inspection of fields abroad—Miss Mabel Emerson speaking on Turkey and Mr. Ernest Riggs on his African tour; an independent traveler in the person of Mrs. Frank H. Wiggin, who has spent a year in China and Japan; also some talks about Home Base matters, together with one dramatic exercise based on a China study book. Lay women lead the devotional period with such ease and power as to prove that the women in our churches are not ceasing to cultivate the spiritual life.

The March meeting was especially good, inspiring features being an address from Mrs. Sherwood Eddy on the New Christianity of the New Orient, and the presentation of two newly appointed missionaries—Miss Luedders, North China, and Miss Cowles, South Africa. On the first Friday morning in April the Woman's Board and the Massachusetts Woman's Home Missionary Union are to unite in the program. The season will close with this joint meeting.

A Few Treasury Facts

Receipts for February for regular work were $897 less than a year ago. After a third of our fiscal year we have $2,188 less in contributions than last year. This is not the story we hoped to tell at this time. It would be more seasonable, as the weather man says, if we could report a gain of at least $1,200. In fact, the loss during these months of activity in the churches makes us fear for the work. The word for April in view of these facts is, Look each to her garden plot, and pray the Lord of the harvest for a blessing upon the work done and the seed sown.

New Study Books

Two of them issued by the Central Committee have already come from the printers and may be ordered from the Woman's Board office nearest to you. They are: "Prayer and Missions," by Helen Barrett Montgomery, for women's groups, and "Brave Adventures," by Mrs. E. C. Cronk, for juniors. Price in paper covers, each, 50 cents. We have seen in manuscript the two books soon to be published by the Missionary Education Movement. Both are on Latin America. Webster E. Browning, Educational Secretary of the Committee on Coöperation in Latin America, author of "Roman Christianity in Latin America," has written the senior study book, and Stanley High, Assistant Secretary of the Methodist Foreign Board, author of "China's Place in the Sun," has prepared the one for young people. Reviews of all these books will be found in a later issue of the *Missionary Herald.*

Forty Years at Inanda, Africa

Celebrating the fortieth anniversary of the arrival of Miss Fidelia Phelps at Inanda Seminary, in 1884. Miss Phelps in the center, behind the basket of flowers, and with garlands, etc., in her arms.

Woman's Board of Missions of the Interior

A Lenten Prayer for Missions

Dear Father, dear Indweller in the life of every creature who will open its life to Thee, break down the portals of our selfishness and enter into our hearts with power in this Lenten season of remembrance and rededication. Widen our love to the circle of the world's loneliness; make us to find Thy Son in the stranger, and the foreigner, and the despised, and the poor. Be to us understanding and wisdom, that we may enter into Thy purposes for the world and see how Thy will is being flouted by selfishness, and ignorance, and weakness, and complacence. Be to us steadfastness and power, that we may not faint nor falter to carry out Thy will until the kingdoms of this world shall have become the commonwealth of our God. And help us to understand that we can in no wise do this except as we live in the life of Jesus of Nazareth and He in our life, that we living may become His witnesses and sharers of His resurrection. Amen.

Branch Meetings

A full schedule of spring meetings will keep W. B. M. I. officers and missionaries busy for the next two months. The schedule is as follows:—

ILLINOIS		
April 14–16	Princeton	Mrs. Lucius O. Lee Mrs. Lydia Lord Davis Miss Isabelle McCausland (Japan) Miss Gertrude Kellogg (China) Miss Edith Cold (Turkey) Mrs. Paul Doescher Miss Mary Lamberton
WISCONSIN		
April 21–23	Madison	Mrs. Lucius O. Lee Miss Isabelle McCausland (Japan) Miss Ruth Van Kirk (China)
MINNESOTA		
April 28–30	Lake City	Mrs. Lucius O. Lee Miss Isabelle McCausland (Japan)
OKLAHOMA		
April 28–30 (State Conference)	Kingfisher	Mrs. Lydia Lord Davis
NEBRASKA		
April 30–May 3 (State Conference)	Fremont	Mrs. Lucius O. Lee Miss Isabelle McCausland (Japan)
KANSAS		
May 12–14 (State Conference)	Smith Center	Mrs. Lydia Lord Davis
INDIANA		
May 13 (State Conference)	Ft. Wayne	Mrs. William F. Brunner Miss Isabelle McCausland Miss Edith Cold
NORTH DAKOTA		
May 13–14	Wahpeton	Miss Lena L. Lietzau (Greece)
SOUTH DAKOTA		
May 20–21 (State Conference)	Mitchell	Mrs. Lydia Lord Davis

State Student Volunteer Meetings

Mrs. Paul Doescher, secretary of the young people's department, attended the Kansas Student Volunteer Convention in Lawrence, Kansas. Mrs. J. D. Wallace, librarian, represented the Board at similar meetings in Mount Vernon, Ia., and Milton, Wis., during the past month. Miss Uline, home secretary, will attend the Michigan meeting in Grand Rapids.

Luncheon for Miss Lietzau

More than a hundred young women from the Chicago Association attended a luncheon and personal shower for Miss Lena M. Lietzau, February 28, in the banquet hall of the Chicago Y. M. C. A. The shower was to help repay Miss Lietzau for her generosity to the refugees at Salonica, on whose behalf she practically emptied her wardrobe and linen closets. Greetings and gifts were received also from associations in Michigan, Wisconsin, Minnesota, South Dakota, and Missouri. Mrs. Paul Doescher presided over the toasts.

Friday Morning Meetings

An exceptionally interesting series of Friday morning meetings has been held at the W. B. M. I. rooms during the past month. On February 27 Mr. and Mrs. L. F. Christian told of Foochow, and of their adventures with bandits on the Min River. Mrs. Christian was formerly Miss Agnes Meebold (I.). Mrs. Lydia Lord Davis gave a stirring address on "The White Man in the Orient" on March 6. Mr. Solomon, a native Hindu Y. M. C. A. secretary, now doing graduate work at the University of Chicago, presented some aspects of his country's problems on March 13, while Watts Pye of Fenchow told of evangelizing the pioneers of Shensi on March 20.

Kobe College Campaign

The most important action of the W. B. M. I. in the past month has been the decision to push to a rapid conclusion the Kobe College Building Fund Campaign. The goal of this campaign is $300,000, and it is hoped that an additional $200,000 may be secured from some estate or foundation. Simultaneously a campaign for $300,000 endowment is being carried on in Japan, thus making the total project for the renewed college $800,000.

The plans as adopted by the Kobe College Committee and endorsed by the executive committee of the W. B. M. I. contemplate closing the Building Fund Campaign in October, 1925, the fiftieth anniversary of the founding of Kobe College, and payment of pledges on or before January 1, 1928. A Building Fund Campaign Committee is being organized, of which Miss Stella Tuthill of Evanston, Ill., is chairman.

Salaams Instead of Stones

Salaams have replaced stones in the experience of American missionaries as they go about the streets of Marash, said Miss Edith Colds, late of that station, in the course of a very interesting address at the open meeting of the W. B. M. I. on January 16, where she described the change of attitude of the wholly Mohammedan population from the bitter hostility of the first months after the exchange of populations to the beginnings of a friendly interest.

"We are experiencing day by day an ever greater friendliness," said Miss Colds. "There are districts in town where all the little children gather around at the sight of a missionary and wait to respond to her greeting. Instead of stones we get salaams. And the old women complain to the missionaries, 'You went to call at Mrs. So-and-So's house and at Mrs. Thus-and-So's and you haven't yet come to see me.' On these visits there are many opportunities to open the Bible.

"At the mission there is a steadily increasing stream of callers. The littlest things sometimes make an astonishing impression. One visitor brought some fine melons, which the doctor sliced in person and took up to his patients. The greatest amazement was expressed by the callers at seeing this very natural bit of thoughtfulness and service. A frequent remark of the visitors is the exclamation, 'The work of this people is clean!'

"'Mashallah!' exclaimed one devout old Mussulman on coming in contact with the missionaries, 'it seems that Allah has various kinds of infidels!' The task of the missionaries in Marash at present is to persuade the Mohammedans that Allah has one kind of 'infidel' who is interested in them. Can we serve in any way whatever—by menial labor, by private lessons—in such a way as to testify to our faith?"

Woman's Board of Missions for the Pacific

Setting the Pace at Mazatlan, Mexico

Tentative plans for the new school building at Mazatlan, Mexico, have been submitted, and construction will probably be begun this spring, in the hope that a building can be finished for occupancy next fall on the new site by the shore, a much more healthful location. With the amount of money available, the plainest type of structure, with a temporary kitchen and other necessities, must be considered. Only $3,000 more would build a unit which could be added to satisfactorily when the occasion demands. Isn't it worthwhile to convince that eager community that we are building for permanence?

A Growing Love for China

Letters from young missionaries almost always bring an inspiration. Miss Valley Nelson, a 1924 recruit assigned to Lintsing as a nurse, but who is now studying Chinese in the Peking Language School, shares with us her enthusiasm. She says:—

"In spite of her present unsettled condition, her beggars in their filth, her unsanitary conditions, I love China and am thrilled at being here, for I am being shown her other side as well. Peking is the most fascinating city I ever visited, and I do not get over the wonder and interest which I feel each time I walk down the street and observe life expressed in manners and customs so different from those which I have been accustomed to; yet I realize that underneath the surface we are so much alike, we are all so much akin. I appreciate greatly the contact with our Chinese teachers at school, the charm of their manners, the winsomeness of their personalities. One morning Mr. Chang failed to come to school, and that afternoon when he made his appearance one of the students remarked that to have him back was just like getting a letter from home. Which illustrates the manner in which the Chinese have captured our affections.

"By assisting in the school clinic here at Bridgman Academy, where I live, I am kept from getting altogether out of practice in nursing. Each morning I conduct a clinic from eight to eight-thirty, and twice a week a doctor comes to make examinations. My work consists mostly in giving treatments for trachoma. I am glad to have this experience, for one gets so little of this sort of work at home."

See India for Yourselves

Mrs. Frank Gaylord Cook, Treasurer of the W. B. M., now traveling in the Orient, writes from India:—

"How I wish some of the Board of the Pacific women could come out to Wai to see for themselves. I could wish no greater joy for them than to go there and enter into the life for two or three weeks. Our stay of five days was far too short. Your Board is to be congratulated upon having a share in such a fine piece of work. The staff at Wai are rejoicing in the way you are supporting them—in the new buildings, and in Miss Andrews, who is fitting in so well. Visits to the hospital and dispensary are never-to-be-forgotten experiences—the crowds of people seeking help, their love for the doctors, and the evidences of strong evangelistic work through it all. It was my privilege to talk for an hour with the Bible-women and hear their stories. They are aglow with enthusiasm over the responsiveness of the people and their hopes for the future."

Progress at Wai

Quite rapid progress is being made in the erection of both the Brewer Hospital and the Nurses' Home. The contract calls for the hospital to be entirely finished by June 1, and the Nurses' Home to have the roof all on by that time.

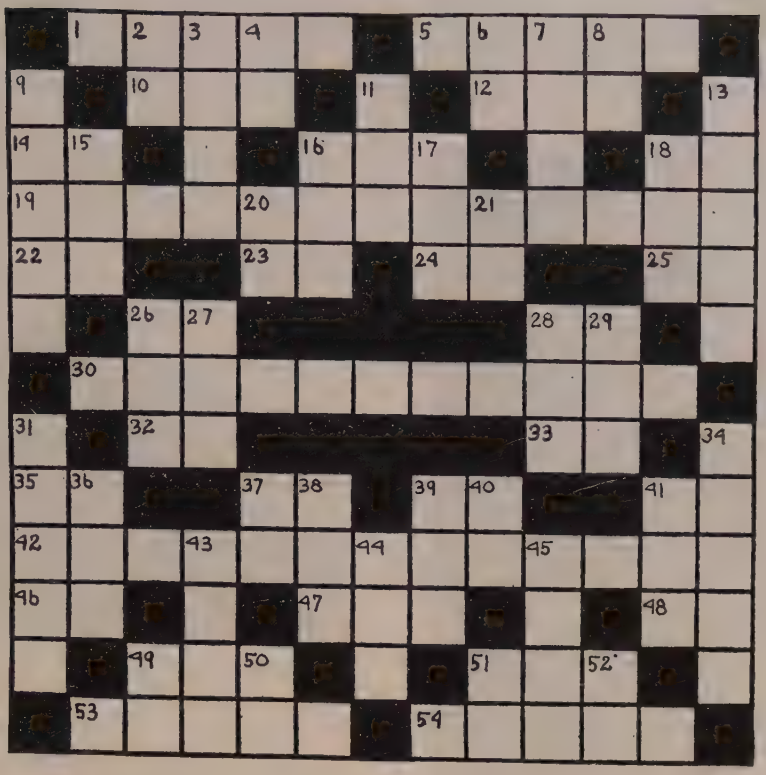
Listening in at Constantinople

Miss Lucille E. Day tells us: "that one of the five radios in Constantinople has heard Philadelphia. Will San Francisco come in next? We listened to a brass band in Rome the other night at Robert College, and switched over to London to listen to Sir Oliver Lodge. On New Year's Eve, the bell in Westminster Abbey could be heard ringing out the old year and ringing in the new."

"Write to Us Often

and remember that we will gladly help you carry out any special part that you may wish to take in upbuilding Christ's Kingdom in this great land"—such is the message of Mr. and Mrs. Martin at Aruppukottai, and also the feeling of Mr. and Mrs. White, now on furlough in the United States and soon to return to the same station. The new church at Aruppukottai is being dedicated this spring, and plans are already being made for the Boarding School building that is given by the women of New Hampshire. We are reminded that our Board gives an appreciable part in scholarships to this school. Crowded as the pupils are, they make less noise and have less quarreling than any other set of 170 children the teachers have ever seen. It is hard to believe that ninety girls can eat, study, and sleep in such tiny quarters, and still be so happy and so clean. Fifteen new double desks for the older girls are the *first* desks the school has ever had. There is a call for wall maps, books, pictures, and simple apparatus for the primary department, and for the teaching of domestic economy and science. It is easy to imagine—what is all too true—that there are not scholarships enough. Many a girl must go away weeping, because she cannot pay 50 cents a month for her board and tuition.

A MADURA CROSS WORD



HORIZONTAL

1. Hill resort in South India
5. A great obstacle to Christianity in India
10. French for word
12. Male offspring
14. What a baby says when it cries
16. A girl's name
18. French for in
19. The first Foreign Mission Board in America
22. Note in musical scale
23. Sunday School (Abr.)
24. An adjective ending. Also nickname of a former baseball player
25. Smallest state in the Union (Abr.)
26. Like
28. First initials of a missionary stationed in Aruppukottai
30. Name of a large outstation in South India
32. Same as 18
33. First initials of a missionary stationed at Aruppukottai—now on furlough
35. Whether
37. Thorofare (Abr.)
39. South India (Abr.)
41. Exclamation
42. Large mission in South India
46. Same as 18
47. Proceeded rapidly
48. Note in musical scale
49. Grown in South India on estates
51. To prevaricate
53. A doctrine in the Hindu religion
54. Outstation where Rev. E. P. Holton is stationed

For key see page 223.

VERTICAL

2. Sacred expression for God in Hinduism
3. Entrance to a house
4. Preposition
6. Like
7. Rendering music by one person
8. Tin (Abr.)
9. Word for god or holy man
11. Home Missionary Society
13. Large country—the home of Hinduism
15. French for friend
16. Initials put after Englishman in the Civil Service in India
17. An insect, great pest in India
18. To do wrong
20. Exists
21. Preposition denoting ablative case
26. Part of the verb to be
27. The reason missionaries wear topees in India
28. Devoured
29. Same as 28
31. Fruits presented by Indians to missionaries on New Year's Day
34. Indian queens
36. Used to cool one when it is hot
37. Older man (Abr.)
38. Used to put on boards to keep white ants away
39. What we all need to be saved from
40. Same as 20
41. The climate of India
43. One who uses
44. Male of the genus homo
45. Leave for the Foreign Field
49. Babies say it when they wave their hands
50. Part of verb to be
51. Sung in vocalizing
52. Same as 18 horizontal

SOUTH INDIA'S SUMMER WORKSHOP

Views of Kodaikanal where the missionaries do their summer work

Photo by Wendell Wheeler

SILVER CASCADES, KODAIKANAL, 1924

Photo by Wendell Wheeler

PERIMAL, A FAMILIAR KODAIKANAL PEAK

Photo by Wendell Wheeler

TENNIS COURTS, KODAIKANAL, 1924

The American Board, represented by Messrs. Banninga and Lawson, playing against representatives of the British Empire.

Photo by Wendell Wheeler

PILLAR ROCKS, KODAIKANAL, 1924

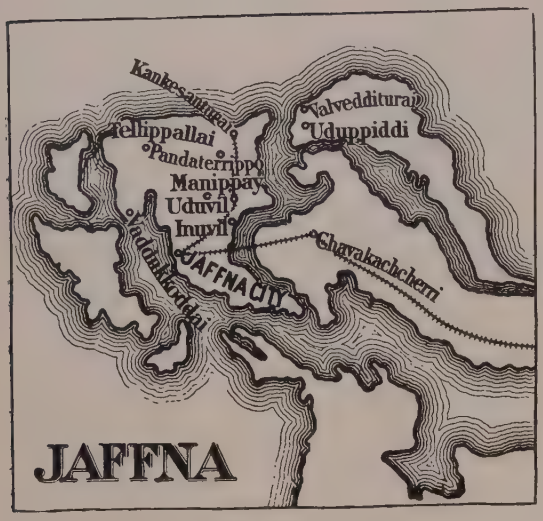
APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

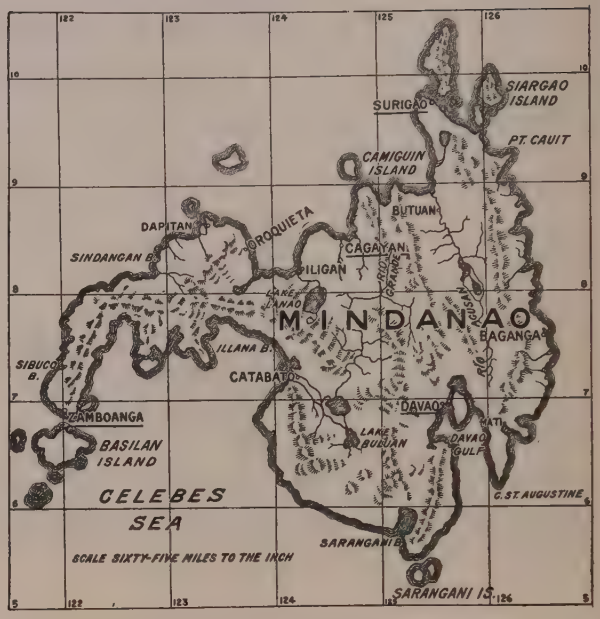
	For the Month of February, 1925				For Calendar Year to February 28, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$15,120.00	$18,810.00		$3,690.00	$15,120.00	$18,810.00		$3,690.00
W. B. M.	10,665.00	10,307.00	$358.00		10,665.00	10,307.00	$358.00	
W. B. M. I.	8,930.00	6,698.00	2,232.00		8,930.00	6,698.00	2,232.00	
W. B. M. P.	5,482.00	2,099.00	3,383.00		5,482.00	2,099.00	3,383.00	
C. E. S.	2,754.00	3,186.00		432.00	2,754.00	3,186.00		432.00
C. B. Society	3,393.00	4,397.00		1,004.00	3,393.00	4,397.00		1,004.00
C. H. M. S.	12,878.00	13,536.00		658.00	12,878.00	13,536.00		658.00
A. M. A.	11,480.00	11,508.00		28.00	11,480.00	11,508.00		28.00
C. S. S. E. S.	2,306.00	3,598.00		1,292.00	2,306.00	3,598.00		1,292.00
C. B. M. R.	1,874.00	6,075.00		4,201.00	1,874.00	6,075.00		4,201.00
Annuity Fund	783.00	557.00	226.00		783.00	557.00	226.00	
Foundation	946.00		946.00		946.00		946.00	
Totals	**$76,611.00**	**$80,771.00**	**$7,145.00**	**$11,305.00**	**$76,611.00**	**$80,771.00**	**$7,145.00**	**$11,305.00**

The Lake at Kodaikanal, the rest resort of South India

MAPS FOR THIS NUMBER



FOR THE "SILVER JUBILEE IN CEYLON"



GOES WITH DR. LAUBACH'S ARTICLE

FOR USE WITH THE "MADURA CROSS WORD" AND WITH THE KODAIKANAL VIEWS

MISSIONARY PERSONALIA

Miss Grisell McLaren (B.) is teaching at the Scutari Girls' School, Constantinople, this year. She has been delayed in her plan of coming to America until it is possible to bring with her the little Armenian girl she has adopted. It will be necessary to wait for the new quota in July.

Rev. Dwight Learned, American Board professor in the Theological Department of Doshisha University, on entering upon his fiftieth year of service in Japan, received a letter from Professor Ashida, Dean of the Department, from which we quote a few sentences:—

"In behalf of the Japanese members of the Theological Faculty, let me express our most sincere wish that you would stay here in our midst as long as you live on earth. Permit me to refer to the fact that you are the only survivor of the three—Mr. Yamamoto, Dr. Davis, and yourself—who coöperated with Mr. Neesima in the work of establishing the Doshisha, that you are the only one who has been actually rendering service to our institution since its foundation, through almost half a century of struggles. If these are not too much discomforting to you, we wish that you would stay here to see better days shine upon it. With some such hope as this, I understand, the Alumni Association has made plan to place your remains, when you will be called to the heavenly mansion, by the side of Dr. Neesima's and Dr. Davis's monuments within the sacred precincts of Nyakuoji."

Dr. Alma L. Cooke (P.), with Dr. Lois Pendleton (I.), left their respective hospitals January 7 to attend a medical conference in Hongkong. From there they were to go to Manila to visit Dr. Pendleton's brother.

Miss Ethel Gulick (P.) and Miss Alice Gwinn (P.) expect to spend their Easter vacation together in Kyoto, where Miss Gwinn will be settling at that time. Their Christmas holidays were spent with Mr. and Mrs. Leeds Gulick, who are living in the Gulick family's old home in Matsuyama, and it was a happy season for all, including fourteen other young folks from Kobe, Kyoto, and Tokyo.

Miss Marion H. Chatfield (B.) of Tientsin has announced her engagement to Mr. George B. Cressey, a professor in the Baptist College at Shanghai.

Miss Jean Dickinson (B.) of Peking, whose furlough was due this summer, has come earlier in order to help in raising funds for Yenching College. She is now at work in the West.

Mr. and Mrs. Frank Gaylord Cook have been greatly enjoying their visits to mission stations in India. Mrs. Cook wrote from Ahmednagar that the sight of the Christian women as they gathered in the church there was more beautiful than the Taj Mahal. After a trip to Egypt and Palestine, the Cooks go to Constantinople and Athens the last of March.

Rev. John J. Banninga has turned over the work of Secretary of the Madura Mission to Rev. James H. Dickson of Pasumalai.

Dr. Chauncey Goodrich of Peking was extremely ill with pneumonia the latter part of January and was taken to the Peking Union Medical College hospital, but a cable message speaks of improvement. Sixty years ago that month he sailed from New York "around the Cape," reaching China in August. He is eighty-eight years and eight months of age, the senior Protestant missionary in China, and the second oldest in the service of the American Board. He has done an important work in China, especially along the line of Bible translation. His aids to the study of Chinese are of permanent value.

Continued on page 216

THE OLD KAWAIAHAO CHURCH OF HONOLULU

This old building, built of coral blocks, founded for the Hawaiians by the first Hiram Bingham, was recently packed to the doors with an eager, expectant throng of young students made up of many races. The occasion was a soul-stirring contest for a Prohibition Prize between a picked group of high school and academy students. The young people represented Anglo-Saxon, Hawaiian, Chinese, and Portuguese blood.

There was another event in the church of even greater significance —an Oxford-Hawaii debate on the subject, RESOLVED: THAT THIS HOUSE IS NOT OPPOSED TO THE PRINCIPLE OF PROHIBITION. For the first time in its history the young and small University of Hawaii appeared in public debate with the team of one of the greatest and oldest universities, Oxford, England. The hall was packed to overflowing; even the doors and windows being filled with a throng of Hawaiians.

Just who won is not clear, but 'twas a memorable occasion. The old church never saw the like before.

THE BOOKSHELF

The People of the Philippines. By Frank Charles Laubach. New York: George H. Doran Company. Pp. 515, including Index and statistical appendices and Bibliography. Price, $3.50.

This is the story of the religion, progress, and preparation of the Filipinos for spiritual leadership in the Far East. It aims to "discover the footprints of God across the history of the Philippines"; to reveal the fact that the Filipino is capable of a far more religious insight than the Spaniards ever suspected; and to show his wonderful possibilities for the future.

This book is divided into four books, which in turn are divided in ten parts. The first book deals with the religion of the people before 1000 A.D.; the influence of India and China upon the religion of the Philippines; the history of the entrance of Islam into the Islands, and the life and character and promise of the Moslem Moros; also with the coming of the Spaniards, the first three centuries of their rule in the Philippines, and the last thirty years of Spanish misrule, which resulted in revolution.

In the second book America arrives, and also the Protestant missionary. We learn about the interesting independent movement of the Filipino church under Aglipay and the growth of the evangelical body with its various branches.

In Book III we find six chapters on what might be called religious education in the Philippines; but it is through the fourth book that we get into that realm of service wherein the Filipino mind expresses itself in dormitory work, social service programs, moral reforms, religious literature, and the like; and in the great problems that the progressive element in the Philippines faces today, including the problem of races and classes and the Catholic counter reformation.

The author's conclusion of the discussion is that the Philippines are destined to be the beacon light of Asia, the argument running along the line suggested by Dr. Laubach's article in this present number of the *Herald.* Historically and geographically the Philippines are in a strategic position, and that fact added to great spiritual capacity gives that nation decided advantage in the work of uplifting India and China and other parts of the Far East. The Filipino people are the only logical people to assume the leadership in re-Orientalizing Christianity.

The book throughout reflects the great love of the writer for the Filipinos, his respect for their ability, and to a large extent his identification with them in their purpose to be the spiritual leaders of the Far East. He speaks a good word for America and for America's work since the Spanish War. He does not say that America should leave the Islands at once to the guidance of the Filipinos themselves. We suspect, however, as we read the book that he would not be averse to this, even though he would realize the danger of submitting the people as a whole to the rule of a few who have not yet become thoroughly democratic. The book has to do more with the moral and spiritual aspects of the situation and not the political.

It is the best book on the Protestant missionary movement in the Philippines that we have read in recent years. In fact, it is the only book of its kind published, so far as we know. E. F. B.

The Secret of the East. By Oliver Huckel, S.T.D. New York: Thomas Y. Crowell Company. Pp. xiv + 368. Illustrated. Price, $3.50.

What is this "Secret of the East" that the book seeks to disclose? The author describes it as the "Rich and opulent sense of God—of God pervading all life, creating all life, inspiring all life, and revealing himself in many manifestations." Therefore in the description that the book gives of different lands the chief attention is directed to their religions. While writing from the Christian point of view, the author tells of divers manners in which, as he believes, God has revealed something of himself to those seeking to know him. Studies at Oxford with such men as Prof. Max Müller, Prof. James Legge, and Principal Fairbairn, supplemented by wide reading, prepared Dr. Huckel to understand in the lands that he visited much that has little meaning to most travelers. The foundation of the book is made up of lectures prepared before going to the Far East, some of these lectures being delivered to the company of persons with whom he traveled. Later observations enabled him to supplement and revise what had thus been previously written.

The author was rightly more ready to appreciate the good features of the lands he visited than to criticize their defects. It was so in his study of their religions. He speaks of himself as an "ambassador of religious appreciation." He finds much to commend in Confucianism, Parseeism, and Buddhism, especially in the form that the last system has assumed in Japan. He finds it somewhat harder to write in praise of Mohammedanism and Hinduism; perhaps the more so in the case of the latter, because he has previously described Buddhism as a revolt from Hinduism and has expressed regret that the older system succeeded in regaining the ground it once seemed likely to yield to a purer faith. Some readers may think that his desire to see good wherever possible has led at times to one-sided views, especially of that sect of Buddhism in which he became most interested and somewhat

strangely thought to "claim the allegiance of the most intelligent Japanese." He is perhaps too ready to see resemblances between its doctrines and those of Christianity, even finding a Trinity made up of the queer combination of Amida, Kwannon, and Jizo. The statement of one person that Amida "meant God, the Abstract, the Absolute, the Infinite, to modern intelligent Japanese" hardly justifies the speaking afterwards of Amida as the "Supreme God," a phrase that to most readers of the book implies such a conception of the Deity as is foreign to Buddhists who have not come under the influence of Christian thought.

While he is glad to recognize the best in Buddhism and other religions, Dr. Huckel, unlike many who resemble him in this, is in full sympathy with Christian missions, for he recognizes that the peoples of the East need clearer light, such as will enable them to attain a richer sense of God than has yet been theirs.

The book, which is written in a way that should interest any thoughtful reader, will be of special value to persons about to visit the lands of which it tells, and will help in preparing them to see what it describes. In addition to what is directly connected with its main subject, it has chapters on miscellaneous matters, among these being interviews —with Gen. Leonard Wood, with one of Sun Yat Sen's official family, and one that the author had with Mahatma Gandhi just after the latter's release from prison.

O. C.

The Law of Apostasy in Islam. By Samuel M. Zwemer. Marshall Bros., Limited, London, Edinburgh, and New York. Pp. 164.

Once more Dr. Zwemer has used his extended knowledge of Islam throughout the world to bring to the public an intimate picture of the actual working of the laws of Mohammed in Moslem lands.

This book is destined to have a small body of readers. Those who are not already deeply interested in this great religion will not be attracted by the title. Those who already are familiar with Islam by direct personal acquaintance will weary of the nauseating details of persecution and hate which fill chapter after chapter.

Nevertheless the volume will have a permanent place in the literature of the Christian approach to Islam because of the mass of facts from multitudinous sources which are here gathered together.

One could wish that Dr. Zwemer were free to give more positive data which would identify names and places in such a way as to make the volume more authoritative. This, however, is impossible in view of the dangers which would surround those whose first-hand information the author has secured. At the same time there is a sufficient massing of positive testimony regarding the treatment of those who turn from Mohammedanism to Christianity in all lands to convince the most skeptical.

The last chapter redeems the book from the charge of too great pessimism. Dr. Zwemer himself is as full of the noblest Christian spirit of optimism in regard to the power of the Gospel in Moslem lands as any man of this day, despite the horrible atrocities narrated in the first 120 pages of the book. The outlook is proved to be by no means dark.

"Master, we have toiled all night and taken nothing; nevertheless at thy word we will let down the net," is the text which becomes the outline for the whole book, and we finish reading it with a new stimulus to dauntless faith. "Nevertheless we let down the net."

E. W. R.

Schools in Bulgaria. By William F. Russell, PH.D. Published by Teachers College, Columbia University, 1924. Pp. 97.

Any one interested in modern educational problems will find this book stimulating. The author has succeeded in putting into brief space the results of his careful study of the educational system in Bulgaria. His detailed study of school management and curricula will be of special interest to educators. The "layman," however, will be more interested in his review of the growth of public education up to 1878, when Bulgaria was freed from the Turkish yoke, and its development immediately after that. Of special interest is his analysis of the swift and remarkable changes during the three years, 1920–23, when the Agrarian Party was in power. The leaders of this party believed that there was too great a gap between the school and life, and that curricula should be adapted to the needs of the great majority of the people who are agriculturists.

The Agrarian Party, with all its faults, made a really notable contribution to education, as it succeeded in adding to the usual studies a large measure of vocational training admirably adapted to Bulgarian life. A study of this system would be especially valuable to America. In America, the author says, we have made a big contribution to the process of education—buildings, methods of teaching, standardized tests, scientific grading, and promotion. So far as *process* is concerned, the American student will find little of interest in the Bulgarian system, but when it comes to *purpose*, "what it is all about," he will have to "bow in admiration" before the system established by the Agrarians.

M. E. E.

SO OUR MISSIONARIES WRITE

Continued from page 201

girl of about ten came in with a crop of suppurating glands around her neck. The second day her father asked if we had some medicine to put on her back, too. When her coat was slipped off there were three ulcers about the size of a half dollar symmetrically placed on either shoulder blade and over her backbone. The Chinese doctor had been trying to cure the glands around her neck by burning her back with lighted incense sticks.

"Our eye patients come from more remote places than the others. Very often their costume is conspicuously different from that of the Foochow women. Diongloh sends us many bound-footed patients, and the mountain district, two days away, sends us Hakkar women who are descendants of the aborigines of this province.

Mr. Lee Vrooman, of Smyrna, Turkey, and his new-found friend, well known throughout the world—just as Mrs. Vrooman snapped them.

This picture was taken especially for a class of boys in the East Milton (Mass.) Church, led by Mr. Earl Willard of the Treasury Department of the A. B. C. F. M. One of the boys asked Mr. Vrooman especially for the picture of a Turkish jackass.

"We are happy in our new hospital to have the children's ward, and pleased that a few parents are willing to let their children stay in the hospital without them. One has been a little boy from Ingtai who had hip trouble for three years and had not walked for more than a year. His leg is still not perfectly well, but he can now walk all over the house. His mother is our laundress, so now he is a member of our hospital family, and has begun to go to the kindergarten next door.

"When we moved into the new building we took on Mrs. Chai as our evangelist. She is a woman past forty-five, who has not had a very extensive education, but she understands the mental machinery of the average women in her audience, and seems to go straight to the mark. She is quiet, unobtrusive and more interested in teaching the patients something about Christ than in drawing her monthly salary. She, herself, grew up as a non-Christian, so that she is familiar with their superstitions and heathen customs. She tells the women that if they, the women, would give up their idol worship, China would soon become Christian—as the women are much slower than the men to accept Christianity."

MRS. RICHARD S. ROSE, SHOLAPUR, INDIA

"We are frequently asked to take in destitute babies. If the case seems genuine we send the baby to a mission orphanage at Nasik, where it is well cared for, and from which later on it will go to a mission school. To this day one baby there is nicknamed 'Little Foot,' because after we had refused it and the man holding it had turned away, its tiny helpless foot was silhouetted at such a pathetic angle that it melted even my hard heart, and the baby landed safely at Nasik! A poor widow was found on a road near our bungalow trying to do away with her newly born infant. She had tramped over a hundred miles and was both destitute and desperate. The baby is now flourishing at Nasik. One day twenty years ago a nailed-up box was noticed lying on a dust heap. It contained a female Moses, who is now a bright young teacher at Sholapur.

"We are recovering from the after effects of a fine C. E. Rally. It was a great time, especially for the Christians living in isolated villages, where they get little inspiration of any kind from one year's end to another. The convention ended up with a procession through the streets, with banners and drums and hymn singing, which mightily impressed many non-Christians.

"The centuries-old antipathy between Hindus and Mohammedans has broken out in lamentable force in various districts, and every newspaper contains reports of some Hindu-Muslim riot, usually accompanied by serious casualties. The humor of the melancholy situation lies in the fact that only the intervention of Government troops can prevent further bloodshed."

REV. WAYNE H. BOWERS, BARCELONA, SPAIN

"In December I wrote of reëntering San Sebastian, with a two years' lease on a ground floor and second story of a six-story apartment house in a good quarter of the city, which is a beautiful summer resort near the French frontier and has about seventy thousand inhabitants.

"Now comes the sequel: The clerical elements, accustomed to the idea that they had banished us effectually four years ago when they bought the old house and turned us out, were so disgruntled by our reappearance that they at once started a furious persecution of the man who rented us the new place. San Sebastian is very clerical; the Queen Mother makes her summer residence there, drawing after her the aristocracy; and the Basque Provinces in the north of Spain are the home of the 'Carlist' movement and the headquarters of Jesuitism.

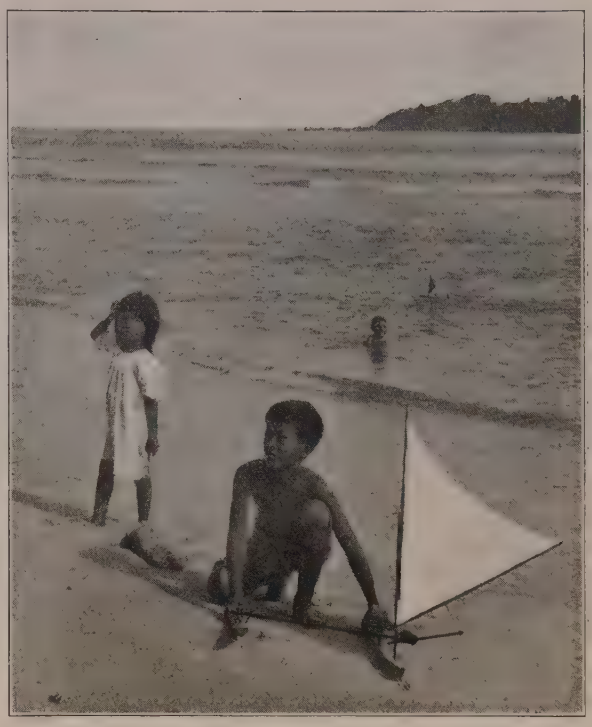
"Well, they got after that man who rented us the place. They besieged his wife, his mother, and his daughters with all sorts of threats, and finally said they would preach against his tenants on a certain Sunday in all the city pulpits, stating that they would not give the last Sacrament, or burial in holy ground, to anybody living in houses he owned —he owns three, I believe—if he didn't put us out.

"They also treated us to a few hot articles in their paper, and had a series of lectures or sermons given against us by a militant priest who was in prison some years ago in Madrid for having spoken disrespectfully of the young Queen, the English Protestant girl, who afterwards turned Catholic.

"Our house owner has yielded and will sell the house outright to clerical people, who will, of course, notify us to leave at once, ignoring the two years' contract we hold.

"Of course the *answer* to all this is the owning of our own property! The work began with such enthusiasm and rejoicing after several years of suspension, and with such a liberal list of subscriptions, that it would be a shame to have to close up again after only a few weeks of work."

THE PASTOR AND HIS WIFE, REV. ELIAS MARQUES AND DONA ELVIRA, SAN SEBASTIAN



ON THE BEACH

Marshall Islands, Micronesia

REV. CARL R. HEINE, IMROJ, MARSHALL ISLANDS

"I believe that now a more friendly feeling maintains between the authorities (Japanese) and the mission than at any previous time. Several weeks ago I received a couple of hundred pounds of rice from an official for the school children. I was told to regard it as a token of gratitude felt by the authorities. There have been a number of other instances in which a very friendly feeling has been shown.

"During the past months I have made a number of visits to the various centers of population around this lagoon. As what should have been the calm season has been rather a stormy one, traveling in ancient canoes which were sometimes in a state of disrepair has been exciting at times, and, though interesting, rather unsafe.

"A high chief, who is a very skillful canoe builder, has on his own initiative undertaken to construct a fast, seaworthy canoe for me. He declares it will be his masterpiece. He wrote to me recently from Ebon, where he is making it, to say that when it is finished he will sail it over the blue sea, a distance of over ninety miles, to my station. When I am in possession of it I hope to be able to visit more frequently and under safer conditions.

"It is two months since we received our last mail, although the interval seems less. I shall be pleased when the cry of 'Sail ho!' is raised."

November 12, 1924.

Continued on page 217

MISSIONARY PERSONALIA

Continued from page 211

Several missionaries who have been reported on sick leave are back at their posts. Among them are Miss Mary Riggs (B.), who has had para-typhoid, Miss Annie Barker (B.), Constantinople, and Miss Katie Wilcox (B.), Madura, India, who has returned to Capron Hall for part time work after a long absence.

Miss Mary Ward (B.) is at last permitted to return to her beloved station, now known as Merzifoun. At last accounts she was waiting at Samsoun for the snowdrifts to disappear so she could proceed to her destination.

Enthusiastic letters are coming from one of the directors of the Woman's Board of Missions, who with her husband, Dr. George L. Richards, is spending six months in India. Dr. Richards is giving lectures and holding clinics at various medical centers, among them Vellore, Madura, Miraj, Madanapalli Tuberculosis Sanitarium, which serves all India, and Ney Yoon, where the London Missionary Society has the largest medical mission station in the world.

Mrs. Fannie H. Gates, who recently retired from the Marathi Mission after a long life of service in that field, had a prominent place on the platform at the commissioning service in Dr. Jason Noble Pierce's church at Washington during the Foreign Missions Convention in that city. She writes that she felt quite like "the lion of the occasion"; and we are inclined to agree with her that we would have had a similar feeling if we had found schemes which we had started twenty years ago still in operation in the church and if we had heard all the good things that the young folks told us about our influence on them years ago when we had charge of them in the Intermediate Christian Endeavor Society. Several important leaders in the First Congregational Church of Washington got much of their vision and inspiration from this enthusiastic mission worker from India.

Dr. Charles W. Young, of the Board, on the faculty of the Union Medical College, Peking, has been doing research work in connection with *kala azar*, an Oriental disease popularly called "the Black Sickness." Interesting and significant results have been obtained, although he and Dr. Hertig have not yet been able to demonstrate the method by which it is transmitted to man, and the China Medical Board has renewed its appropriations for the work.

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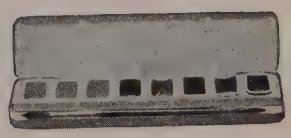

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Continued from page 215

REV. SAMUEL B. COLES, GALANGUE, WEST AFRICA

"We opened school with a hundred and twelve boys and girls. They seem to be in fine spirits. When it comes to work, the girls are there; and when it comes to books, the boys are there. This is due to the customs of the country. If there is any talking or sitting down to be done, the men do it; and if there is any work to be done, the women do it.

"We have completed the boys' dormitory and they have moved into it. We have built a home for the men who work all day and go to night school, and have finished plastering all the buildings in the station. They are light gray, which shows up well against the green background.

"We have begun making brick. I was told that the way to find good clay was to go to the place where the women get their clay to make pots; our bricks will be good, as the clay we use is known all over this section of the country for the fine pots made from it.

"Our students have put in a four-mile road without pay. It connects with the government road, and shortens the distance between us and the other stations ten miles or more. We call it Riggs Road. I told people that when it was finished I would give them a dinner. It was *some* dinner: we had stewed beef, beans, mustard salad, and mush. Four hundred came to the dinner, and the old kings and their elders were robed in all their glory. It was something worth seeing."

PRES. WILLIAM W. WALLACE, AMERICAN COLLEGE, MADURA, INDIA

"The college has gained prestige throughout South India. The whole atmosphere of the college is decidedly Christian. More than half the staff are Christians.

"In my daily Bible class I have about sixty Hindu students. None of them had any acquaintance with the Bible when they entered. None of them had ever read the 'Baghavad Gita' or any other of the Hindu sacred books. Religion was to them a purely ceremonial thing.

"One of our Brahmin teachers, speaking at the General Assembly of the college last week, referred to the lack of religious training in Indian schools and colleges. He went further and lamented the lack of religious training in Hindu homes, and he spoke of Hinduism as dead—'a dull fire,' he said, 'overladen with ceremonial.'

"Have we anything better to offer? I cannot begin to show you the various ways in which the leaven of Christ is working in this college. Visitors who just fly through here get only a glimpse of things. Recently we had the pleasure of entertaining Mr. and Mrs. Cook of the Y. M. C. A. He was very deeply impressed with the wonderful opportunity here in the college, in Pasumalai and in Capron Hall, and said:—

Continued on page 219

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MISSION NEWS

THE NEW BUILDING FOR THE BIRDS' NEST, MADURA

A NEW BIRDS' NEST

The dream of one mission doctor has come true and she sees the unwanted or orphaned hospital children provided with a home of their own. We refer to Dr. Harriet Parker Vaughan and her "private" orphanage in Madura, known as the Birds' Nest. The new building was opened January 15, during "Child Welfare Week," with interesting exercises. "It was a pretty sight," writes a correspondent, "to see the procession of fifty children, beginning with the youngest up to the two graduates, march in, and then the babies carried in arms. A group of cunning little ones placed inside a kiddie pen attracted more attention than the new building itself." The halls and rooms are named for special friends and donors. We note that there is the Kate Lamson Hall, the Emily Wheeler Study Hall, the Mary Eastman Memorial, and other memorials, among them a room given by an Indian rajah in memory of his daughter, Nachiar. There were many other Indian gifts.

The chairman of the occasion was Mr. G. F. Paddison, Commissioner of Labor, Madras, and the Woman's Board of Missions, which has supported the hospital and its head physician for many years, was represented by its treasurer, Mrs. Cook, who gave an address. Dr. Parker Vaughan made a charming little speech, in which she explained how some of the little children came to her.

"The first child to come," she said, "was a little girl whose mother was a patient in the hospital. The mother died of cholera; the grandmother also died, and so a little orphan girl simply remained under our care. We sent the child to school, later we sent the young lady for a medical course in Madras, and now she is the first assistant in the Women's Hospital. Through all the years many other such children have been cared for and educated in this way."

The Vellore Child Welfare Center, opened in March, 1924, in the dispensary of the Vellore Medical School, has been a great success. In the first seven months 281 babies were cared for and over 2,000 visits were made. Every baby is bathed, given one feeding of milk at the Center, and sent home with sterilized milk sufficient for twenty-four hours at home. The daily baths have met with a good deal of opposition. Mothers did not want to see the caste marks washed off the babies' foreheads, and to have a baby's head washed meant to them sure disaster. Their superstition, however, is being undermined, as was evident the other day when one mother, formerly a violent "anti-washer," proudly came with her baby boy, saying, "Muniswani has been washed." Sure enough, here was an immaculate baby, hair combed, and dressed in a wee white frock. A letter has just come from a visitor to Vellore telling of the celebration of Baby Week here, as in many other parts of India. She was surprised to find a baby show of some 300 brown babies, every mother hoping her child would get one of the medals given, just as they do at home.

The latest *Foochow Messenger* brings us details of the celebration of the seventieth anniversary of the Wenshan Girls' School, Foochow, of which Miss Elizabeth Perkins is principal. It was attended by about 500 alumnæ and friends. Among the speakers were a son, a husband, and a father of alumnæ, and the civil governor of Foochow. They reviewed the changes in girls' education as they had seen them. A historical pageant began by showing Mrs. Doolittle, the founder of the school, going into Chinese homes to persuade parents to let their girls come to school, and sometimes even *paying* the parents to send them. An exhibition of academic and hand work done by present students was much admired. After a festive Chinese supper guests again assembled to enjoy the sacred concert given by the high school girls under the direction of Miss Priscilla Holton.

Continued on page 221

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Continued from page 217

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"But Mr. Riggs' visit has given us great courage. And now Miss Minto and I have a corps of native teachers who do not have to learn their lessons before they teach them, as has been my experience before. We have teachers' meeting Saturday mornings, that is all. This makes it possible to divide the school, and have part in the afternoons which had been devoted to the instruction of the pupil teachers; this relieves the pressure very much.

"The new teachers have been to Currie Institute, Dondi, and have government certificates. This makes a complication long foreseen. There has been no money to pay teachers, but now that we keep them busy all day they must be paid, in order to support their families.

"The native church and the schools have responded nobly to the call, and have supported almost entirely the whole force of station and outstation teachers, helping the evangelists also. It has been almost unbelievable, the way they have given out of their poverty.

"But this year times are hard. So many workers are requisitioned by the government that they have no time to work for pay or to cultivate their fields. There is hunger now and there will be starvation before the end of the month. If special gifts do not soon come in we may have to close eighty-two schools in this territory alone."

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"The King and Queen went down by the November mail steamer to Miss Hoppin, at Jaluit, and brought back ten new scholars for the school. This makes the total number of boarding scholars seventy-eight—forty-nine girls and twenty-nine boys. About the middle of the month one of the new boys had his collarbone broken in wrestling. Providentially, one of our medicine books gave minute directions for setting the bone and bandaging the patient. As the nearest physician was three hundred miles distant across the sea and there was no ship in the harbor, we could not secure his services and had to set the bone ourselves, with the help of some of our boys."

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"And at supper, when the campus was again quiet, I said to Matt, 'That was a good day's missionary work, eh?' 'Guess so!' he answered. Yes, teaching these boys to *play together* is real missionary work.

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Fifteen or more teams from Provincial Middle Schools entered the Provincial Meet at Tsinan last fall. The Porter Middle School (Tehsien) team took third place in the track meet, finishing only one-half per cent behind second place. The school has built an additional dormitory during the year, and increased its enrollment by twenty-five. It has 172 students. A Self-Government League was organized in January, 1925.

Dr. McAfee, the first lecturer on the Joseph Cook Foundation in India, gave a series of six lectures in November at the United Theological College, Bangalore. Rev. W. R. Maltby, who went to India under the auspices of the Student Christian Association, gave most inspiring and helpful talks at the College, and lectured in the Y. M. C. A. hall at the city on "Students, Politics, and Religion."

The Greek Government now permits the translation of the Bible, and recently passed a law allowing the British and Foreign Bible Society to import Bibles of all kinds free of customs. It has also turned over to the Second Evangelical Church King George's Chapel in the Old Palace. The Protestants in Kokinnia have organized a school of their own, and built an addition to the schoolhouse a short time ago.

The fifth anniversary of Prohibition in the United States was celebrated in Bulgaria! Miss Baird gave temperance addresses in several places, and in Philippopolis and other cities the churches had a special Temperance Sunday. On Sunday, January 26, the combined temperance forces of the city—Jew, Catholic, Pravo-Slav, and Protestant—had a meeting in a large hall, where Mr. Holway was one of several speakers.

The group system at the International College, Smyrna, is proving very helpful. Each member of the Faculty has twelve boys for whom he is responsible, and whose leader he is in things social, athletic, and moral. He invites them frequently to tea or simple entertainments at his home, daily grows closer to them, and finds them frank, hearty young fellows.

One of the signs of the times in Turkey is the persistent demand for practical training for both boys and girls. Prominent men are putting their boys into shops to learn trades. They are even ready to laugh at the pre-war wish of every boy and man to be an *effendi* and an officer of the government.

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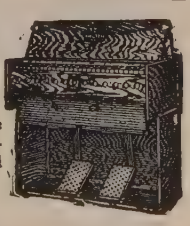

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THE CHRONICLE

DEATHS

BARROWS—In Claremont, Cal., Martha Jane Barrows, of Kobe, Japan, aged 84 years. A native of Vermont, Miss Barrows was educated at Middlebury and at Mt. Holyoke. She joined the Japan Mission in 1876 and retained her connection with the station at Kobe until her return to this country, November 28, 1924.

MERRITT—In Canadea, N. Y., February 15, Charles Phelps Williams Merritt, M.D., aged 72 years, 7 months. Dr. Merritt was from 1885 till 1893 a member of the North China Mission, located at Paotingfu. Because of impaired health, he was not able to continue work in China, but was for thirty years a practicing physician in Clifton Springs, N. Y., and for fifteen years on the medical staff of Clifton Springs Sanitarium. He was closely connected with many religious activities and was deeply loved by a wide circle of friends in foreign lands as well as in America.

HASKELL—In Oberlin, O., February 12, Mrs. Margaret B. Haskell, with the mission in Bulgaria from 1862 to 1912; mother of Dr. E. B. Haskell, of Samokov, Bulgaria, and grandmother of Miss Margaret B. Haskell, of Sofia.

COLE—In Forest Grove, Ore., March 12, Rev. Royal M. Cole, aged 86 years, a member of the Turkey Mission from 1868 until 1907, serving at Erzroom and Bitlis.

MARRIAGES

January 19. In Foochow, China, Mr. Herbert E. V. Andrews, of Chefoo, China, and Miss Grace A. Funk (I.), of Kienning, Shaowu Mission. Mr. and Mrs. Andrews will live in Chefoo.

ARRIVALS ON THE FIELD

December 12, 1924. In Mt. Silinda, Rhodesia, Africa, Mrs. William T. Lawrence, returning to the field.

December 17, 1924. In Kobe, Japan, Miss Mary E. Stowe, returning to the field.

December 26, 1924. In Peking, China, Miss Gertrude J. Jacobus, joining the North China Mission.

DEPARTURES FOR THE FIELD

March 11. From Boston, Miss Minnie B. Mills, returning to the American Collegiate Institute, Athens, Greece.

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March 14. From New York, Dr. and Mrs. William H. Sanders, returning to Kamundongo, West Africa.

March 14. Rev. Fred F. Goodsell, returning to Constantinople, Turkey.

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5. Caste
10. Mot
12. Son
14. Wa
16. Ima
18. En
19. American Board
22. Mi
23. S. S.
24. Ty
25. R. I.
26. As
28. A. A. (Martin)
30. Aruppukottai
32. En
33. E. E. (White)
35. If
37. St.
39. S. I.
41. Ha
42. Madura Mission
46. En
47. Ran
48. Ti
49. Tea
51. Lie
53. Karma
54. Palni

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2. Om
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11. A. M. A.
13. India
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31. Limes
34. Ranis
36. Fan
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